

WATERROWING-UP

TOWARDS  
a

NEW  
Community







# **GROWING UP TOWARDS A NEW COMMUNITY**

**PRACTICAL GUIDE FOR  
BUILDING CHRISTIAN COMMUNITIES**

**WRITTEN FROM ACTUAL EXPERIENCE  
WITH ENCOURAGEMENT OF THE  
EPISCOPAL COMMISSION ON  
EDUCATION AND RELIGIOUS INSTRUCTION**

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NEW COMMUNITY

# CONTENTS

	Page
<b>OPENING REMARKS</b> .....	1
<b>PART ONE — WHY A NEW COMMUNITY?</b> .....	3
A. Why We Have Written This Book .....	3
B. What We Hope to Achieve .....	6
C. Our Vision of Leadership in the Community ....	12
D. The Role of the Team in Community Building ...	15
<b>PART TWO — HOW TO GROW AS COMMUNITY</b> .....	20
Scope of Action .....	21
Phases of Growth .....	22
Phases in Action .....	23
<i>Phase I — EXPLORING</i> .....	23
A. Preparatory Activities .....	23
B. Visiting and Meeting the People .....	23
1. <i>How to approach the people</i> .....	23
2. <i>How to accept the people</i> .....	25
<i>Phase II — ENCOUNTERING</i> .....	26
A. The Encounter Sessions .....	26
B. Duration of Encounter Sessions .....	27
C. Role of the Team Members .....	27
D. Contents of the Sessions .....	28
E. Leadership Seminar .....	28
F. Final Activities — Foundation Day .....	28
G. Evaluation .....	30
H. Visitation .....	30
<i>Phase III — SUSTAINING</i> .....	31
<i>Phase IV — INTEGRATING</i> .....	34
<b>Summary</b> .....	36



## c o n t e n t s

	page
<b>PART THREE — THE TOOLS FOR GROWING AS COMMUNITY</b> .....	38
<b>Introduction</b> .....	38
<b>A. Contents of the Ten Encounter Sessions</b> .....	40
<i>Session One — Openness</i> .....	40
<i>Session Two — We Are So Different — Why?</i> ....	42
<i>Session Three — Talking Together</i> .....	44
<i>Session Four — Husband and Wife:                                     One Heart?</i> .....	46
<i>Session Five — Parents and Children:                                     One Heart?</i> .....	48
<i>Session Six — Becoming a Community</i> .....	50
<i>Session Seven — Becoming a Christian                                     Community</i> .....	51
<i>Session Eight — Good Leaders</i> .....	53
<i>Session Nine — Reconciliation</i> .....	54
<i>Session Ten — Together at the Table                                     of the Lord</i> .....	56
<b>B. Outline for Lay Leadership Encounter Seminars</b> ...	58
<b>C. Special Activities</b> .....	76
1. <i>The Eucharistic Celebration</i> .....	76
2. <i>The Sacrament of Reconciliation</i> .....	79
3. <i>Prayer Sessions and Bible Services</i> .....	81
<b>D. Lyrics</b> .....	83
<b>CLOSING REMARKS</b> .....	93



## OPENING REMARKS

One morning when mother — as usual — is getting her youngsters ready for school, her little girl pushes her back, and says: *Mom, I am now big enough to comb my hair myself.* The mother with some pain realizes that her child is growing up, and to some extent, growing away from her. Both mother and child must adapt themselves to the new situation.

The mother will remain all her life mother to this child, and the little daughter will forever be her child, but as the years pass by, their relationship will be expressed in new ways. None of us lives together with other people in exactly the same way over many years. We grow not merely in years, or as individuals, but we also grow as community or family or nation. The moment one of us becomes a somewhat different person because of our studies or position, all of us in the same group are affected, for the simple reason that we are not placed together like hollow blocks to stay there forever the same till we crumble to pieces. On the contrary, **we carry a mystery in us of life and hope and growth, and each of us has his own dreams that someday all will be beautiful.**

This small book is telling us about that dream and how it will be really possible to make **the impossible dream a little bit of real life.** But that will all depend on each of us in our own community. Some of us are destined by choice or fate to be leaders for others. Such are the parents in the family, the mayors in our towns, the priests in the parish, the social workers and the teachers. Many of us are plain members of the family or the towns or the parish. Together we are community. **We need each other to discover the secret of catching the impossible dream.**

Some of us have tried it, and we think that we have caught part of that dream. It is a dream not about money or power or things, but about **the beauty of people growing together towards a more mature community of reconciliation and sharing.** And this joy of having found and lived a little bit of that dream, we want to share with you and so we have written together this small book for you.



***"Church life must be based on the communities in which everyday life and work takes place: those basic and manageable social groupings whose members can experience real interpersonal relationships and feel a sense of communal belonging, both in living and working.***

***We believe that Christian Communities at this level will be best suited to develop real intense vitality and to become effective witnesses of the Gospel in their natural environment"***

***Assembly of East African Episcopal Conferences***

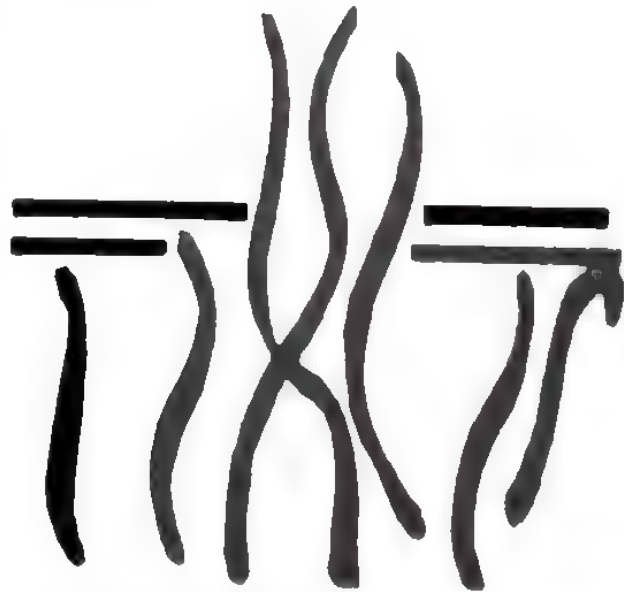
## PART ONE WHY A NEW COMMUNITY?

### A. WHY WE HAVE WRITTEN THIS BOOK:

Frequent visits to people in their homes, meeting them in small stores and market places, finding them relaxing after a day's hard labor, joining them while they chat at street corners, chancing on them wherever we found them, we learned a lot about people's way of thinking, relating, doing and living.

We became more *aware* of how beautiful and simple people could be. We observed their *hidden goodness, noble aspirations, talents and potentialities* which lie dormant in each one, waiting to be recognized, tapped and brought to fruitfulness and fulfilment.

However, we also noticed how unfree, individualistic and selfish these same people could sometimes be. For, as they became quite friendly, open and trusting with us, they began to share their innermost feelings and we discerned elements of *hopelessness, certain unfreedoms, restraining forces and conflicts* in their life. Their doubts, fears and anxieties became more manifest too.



Hopefully, there were certain attitudes that attracted most our interest. These were their wanting to belong to a group, their willingness to render service to their neighbours when needed, their desire to celebrate life together and their eagerness to do something for the common good of the community. We realized ever more deeply that these qualities we have seen in the people if developed and enhanced are the foundations on which to build a



better Human and Christian Community.

And we pondered: how come that people have so much in them which is crying out to be shared with others, experiences of hurt and pain, experiences of giving and caring, experiences of dreaming to be more?

Again and again, the same answer came back to us: break down the walls and help people open their hearts to each other without fear of rejection. Too long have we been living next to each other without knowing each other, too many walls of fear and suspicion have we built around our own hearts.

And suddenly it became clear to us, that we have been looking for God's love in books and sermons, and forgotten to find the Heart of God in the aspirations of people, breaking out from their own imprisoned heart to their neighbour. And we asked the simple question: *how much are we really community at present? How good are our environs? Do we breathe the refreshing air of trust and forgiving and sharing? If not, why not together build such environs, so that all may have a better life?*

But still another question came back to us: are we not condemning the past with all its beautiful efforts by many wonderful people, to whom we are indebted for what we are today? Are we so much more clever than they? Has there not always been a strong sense of "bayanihan" in the very fiber of our communities? **Why build a community, if we are already community?**

We reflected more and we placed the findings and feelings of our people alongside with the insights and teachings of the Second Vatican Council, and we discovered to our amazement that they cover each other. The two Documents on the Church which is the authentic voice of the Magisterium, describe in a startling fashion who is man and how we must build up a new environs together, where the new aspirations of man will be nurtured creatively by genuine gospel values. Failing in this, we fall short of our commitment as Christian leaders. And so, **it became for us a mandate, both from the aspirations of the people and from the teaching of the Church, to go ahead.**

We started with some groups, we made plans and outlines, some failed, others succeeded. We did not give up for the simple

reason that people indeed began to breathe more freely. A new Community awareness, a fresh sense of belonging was tangibly growing under our hands, slowly like all life, but full of promise. And then we said: *let us share our experience with others, and so we wrote this small booklet to encourage ourselves and — hopefully — also you.*



*"The office of pastor is not confined to the care of the faithful as individuals, but is also properly extended to the formation of a genuine Christian Community"*

*Vatican II — "The Ministry of Priests"*

## B. WHAT WE HOPE TO ACHIEVE:

The difference between *heaven* and *hell* here on earth, lies in the manner by which people relate to each other or communicate with each other. *Hell* is the non-relating among people, when they mistrust each other, manipulate or abuse each other. It brings death and frustration. *Heaven* on earth is there when we feel good with others. It brings life and joy. How can we eliminate our feelings and experiences of *hell* and deepen and widen those of *heaven* while here on earth with people around us?

Much in such feelings will be conditioned by the time and the culture we live in. Relationships between persons are the product of upbringing in the family and the surroundings. What will be experienced as *hell* in one culture or given period of history, need not give the same feelings to people of another culture or another era.

It is important, therefore, to probe into the present way in which our people relate or communicate to each other and listen carefully to feelings of hurt or anxiety. Since so much in our culture has changed over the past decades by means of our educational and political system, it will be most likely that our old system of relating to each other will be under severe strain. We no longer want to live in a colonial or feudal society with masters and slaves. *We want a new era of freedom, but freedom can only be meaningful if joined with responsibility and tolerance.* This we must learn together, not so much from books in the school, but from each other in community. An environs must be created where people are able to relate to each other in a free and responsible manner. A new environs where *exploitation* will be reversed into *sharing*, where *revenge* will be undone by *reconciliation*, where *frustration* will give way to *celebration*. Otherwise it will be a mere change of facade.

The steps which we have taken in our program are meant to lead us in this new direction. They are steps to help us understand who we are as individuals and how we must walk together in responsible freedom. This is the direction we have taken and the following are what we hope to achieve:

**Self-discovery and Acceptance of self and others:**

To help a person discover his good qualities,

abilities,  
talents  
and  
aspirations  
as well as his weaknesses,  
limitations

and conflicts is our first thrust.

Finding out who he is, why he is that way and how he can become the person he aspires and is called to be, he learns

to accept himself

and becomes

more tolerant

and

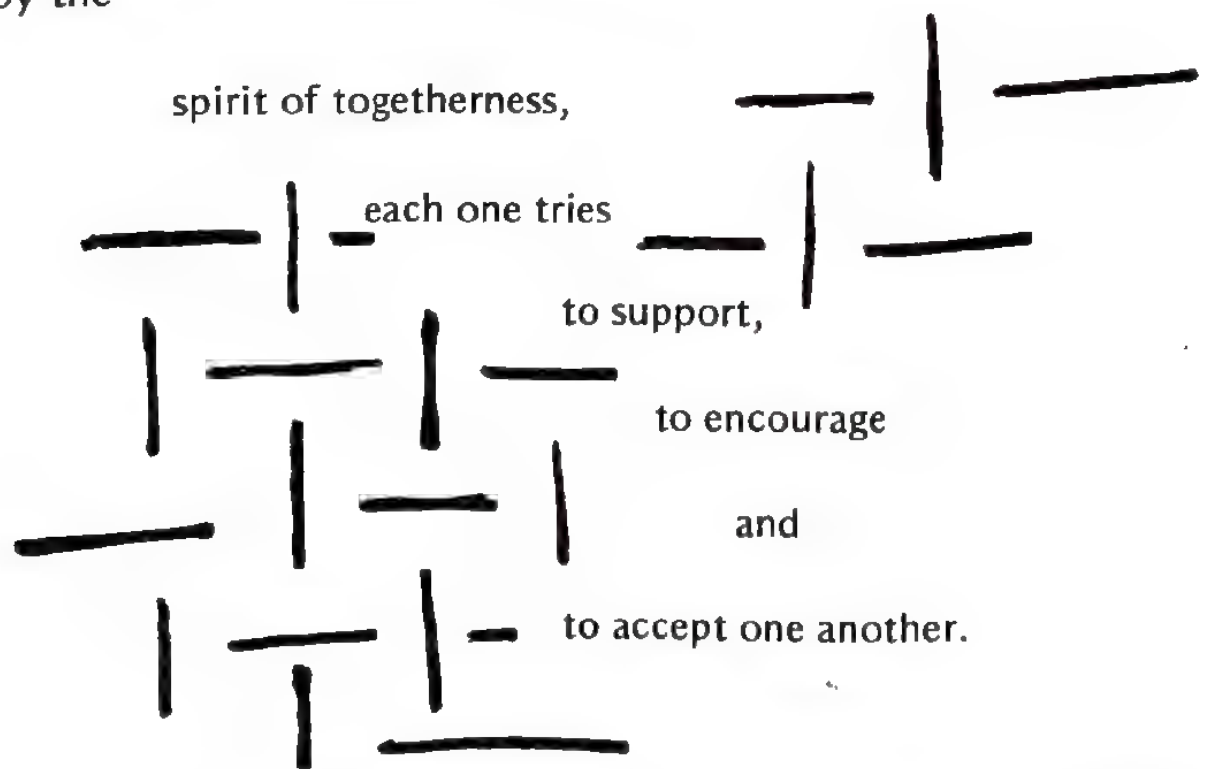
accepting of others.



***Involvement and Participation of all which means  
education towards responsibility:***

“People care when they share.” To be involved and to participate in some group activities or celebrations is an indication of their wanting to belong and be identified with the group.

Experiencing the joy and enthusiasm generated by the



In this way people learn to be responsive and responsible for one another.

Responsibility for the common good  
develops as they contribute  
to decision-making

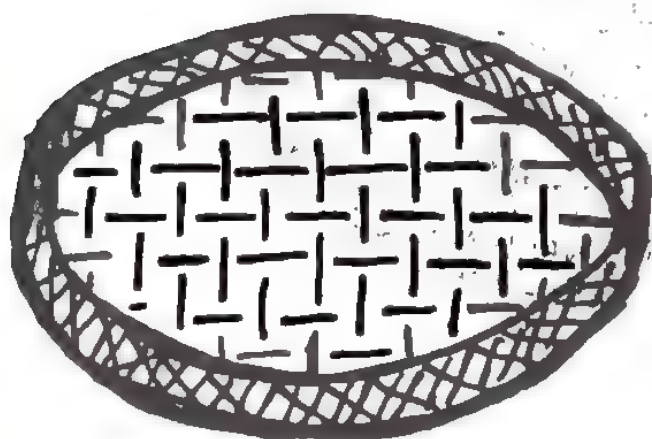
required by their involvement in the group.

### **Equality which leads to sharing:**

Feeling the *acceptance* and a *sense of belonging* to the group evoke in a person the experience of being equal to the others. Therefore, he becomes more open to give and to receive. He is further motivated to share whatever he has; be it time, talent, treasure or material goods and even his very own self. This generous sharing contributes to the welfare of the many in the community.

### **Service which is expressed in concern for others:**

Growing in a community, a person acquires  
a broader outlook in life.



He becomes more responsible  
and concerned for his  
neighbours.

In this concern  
he may even forget  
himself, or his own needs.

He then develops  
a willingness  
and readiness  
to offer

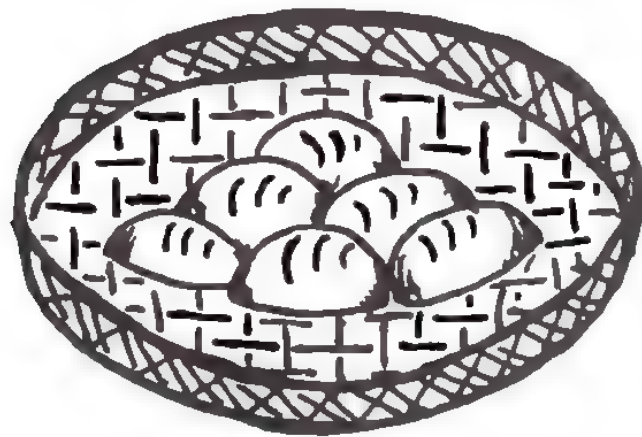
any kind of service  
needed or as called for by the group  
for the enrichment of its members.

### **Forgiveness and Reconciliation:**

As a group of people living together in a community each unique in himself and different from another, they sometimes get on one another's nerves, hurt or cause misunderstanding. There also arise unavoidable tendencies of jealousy, rivalry, competition and domination which cause tensions, conflicts and disharmony. These are barriers that cry out for forgiveness and compassion. Therefore, there is need for an on-going repentance, reconciliation and healing.

In SUMMARY, we hope to evolve a relevant *Christian environment* where a person can find the *inspiration* and *support* he needs to remain a Christian in the world of today:

- where people are *talking* and *listening* to one another because they trust and accept each other
- where there is *sharing* and *healing* and a *working together* because they care and they belong



- where there is *reconciliation* and *forgiving* of one another because they love
- where there is a *celebration* of *togetherness*:  
in social events; in communal *recognition* of their *sinfulness* and *reconciliation* with God and with one another; in *worship* and *thanksgiving* because they are brothers in Christ and children of the one loving Father
- where *Christ* becomes the center of their lives; *Christian values* and *attitudes* become their criteria in decision-making and norm of living
- where people help *build one another*; *feel free* and dream dreams of a *future full of hope*.

In today's world,  
one needs more than mere teaching in words about  
Christ and His message. One needs an *environs* which lives  
the

## **MESSAGE of RECONCILIATION**

**and**

## **SHARING**

as brought to us by

## **CHRIST.**

He is the ever-new inspiration of each one personally in his daily  
actuations and the source of growth in their communal living. The  
Community becomes

## **CHRIST-CENTERED,**

not so much from an intellectual act of Faith in Him by all the  
members of that community, but much more by each one's effort  
to attune his daily relationships with the others in his community  
after the example of Christ, living among people.

## **LIVING FAITH**

means

*GROWING IN OUR RELATIONSHIP WITH GOD,*

and

*THROUGH HIM WITH THE PEOPLE AROUND US.*

If our faith in God is sterile, so will be our relationships with people  
and vice-versa. A genuine sign of living Faith in God, *is an environ-  
ment where love bears fruit in mercy and generosity.*

This

## **CHRISTIAN ENVIRONMENT**

is the

## **CHRISTIAN COMMUNITY**

we envision and dream of for our people and for ourselves.

*"What matters is to evangelize man's culture, always taking the person as one's  
starting point and always coming back to the relationships of people among  
themselves and with God"*

*Evangelii Nuntiandi*

### C. OUR VISION OF LEADERSHIP IN THE COMMUNITY

Building Christian Communities is a modern pastoral term, which is frequently used today. It sounds rather simple, but those who have been actively engaged in building such Christian Community, have discovered that there is much more to it than a mere setting up of a new structure. Maybe that the very term "Building" is somewhat confusing. One builds a house, but creates a home, and the Christian Community is a true home, and not a house. You may live in a simple nipa-house and have a beautiful home, while your neighbour lives in a mansion, but has no home.

A house is made of materials, while a home is built on an inspiration. The inspiration which builds the Christian Community, is of course Christ himself, and the best image for this is Christ as the Good Shepherd who knows his flock, leads them to the proper pastureland and gathers them.

This Gospel Image of the Good Shepherd as the model leader in the community, however, must be understood in terms of inner qualities of the Christian Leader, and not in terms of a "sheepish" community. Such inner qualities required of today's leader are *trust, openness, listening, sense of service, gathering the wayward and caring for the wounded, self-effacing concern for all.*



It is important to point out again that the rationale of our Community approach is based on the *aspiration of modern man* who does not want to be treated any longer in a paternalistic manner by his leaders, but aspires after *participation and equality* within his group. Man of today rejects more and more the "father-figure" or "one-man-rule" as a result of his education and changing environs.



The cornerstone therefore, in setting up the Christian Community will be the *new leader* who exercises his leadership in a totally new way which *stimulates* rather than imposes, which *evokes* rather than pre-cooks for the community.

His main task will be to watch over the new style of community life, where the people feel free and responsible for each other, and his own style as leader must reflect the same attitudes which make for this new refreshing environs.

The big temptation of many Christian Leaders is to go out and convert others, but not themselves, to attack the present structures without changing the underlying values which have equally moulded their own lives.

So, our *first* concern will be to look for the right kind of new leaders. And we start with the **Priest** who, in our present set-up as community, is considered as the leader of his flock. Is he willing to evaluate his role as Priest-leader and ready to shift from a traditional authoritarian style of leadership to a more open and participative approach to his people? The main quality required of him is that he will be able to *inspire, not dictate*, that he will make time to *listen* and *not do all the talking* himself, that he can make the characteristic values of reconciliation and sharing attractive and transparent to his people.

The *next* step will be to look for the right **Lay-leader** in the various smaller communities within the Parish. The chances are that an authoritarian style of leadership by the Priest will have strongly influenced the style of Lay-leadership in the Parish. In most cases it may be necessary to look for a new kind of Leader. How do we do this?

The *first* principle is *not* to import leaders from outside who are imposed on the community and are not part of the very fiber of relationships within that community.

The *second* principle is *not* to hurry in selecting the leaders of the community. Only after the community has become aware that they are community and responsible to each other, will they be in a position to elect their own leaders who will in turn be accountable to their own community.

The *third* principle is *not* to give the leadership to one person, but to a group of persons, who may be called Committee Members or Community Leaders.

Once you are that far that these leaders are selected by their own community, you have to arrange for a three-day Live-in Leadership Seminar in a convenient place, like the Diocesan Catechetical or Pastoral Center, for the purpose of making them experience the specific qualities of the Christian Leader. It may be of a special advantage if Leaders from different Communities will join in such Leadership Seminar, as a mixture of communities may help them to look beyond their own horizon and discover to their surprise how much hurt and joy they all have in common. However, the number of participants in such Leadership Seminars should not be over thirty. Otherwise it will defeat the purpose of meaningful interaction and participation.

Great patience is required of the Priest-leader and the members of the Local or Diocesan Team to build up the right type of Leader. A kind of patience that stimulates without imposing, that can listen without being aloof, that will encourage without forcing. A kind of patience which is based on deep respect for each person. Something of the patience of our farmers sowing the seed and waiting for the rain or the sun to bring it to maturity, or the patience of our fishermen who go into the vast sea throwing out their nets and waiting for the catch of fish.

The **new Christian Community** leads up to responsibility in **freedom** and **maturity** of the members, rejects all pre-fabricated structures from above, and wants to operate in a more *fluid organizational manner*. If the Leaders overlook this basic and often unspoken aspiration of the people and try to put the new wine of Christian Community Building into the old wineskins of paternalism and clericalism, we can be sure that the skins will burst and all our efforts wasted.

*"We are not dictators over your faith, but are fellow workers with you for your happiness"*

St. Paul – 2 Cor. 1:24



#### D. THE ROLE OF THE TEAM IN COMMUNITY BUILDING

The word TEAM is another term which today is frequently used in pastoral circles and is indeed very much part and parcel of our approach in growing together as Community.

It will be important to understand correctly what we mean by TEAM and how we work together as team. The absence of team or the wrong interpretation of the term Team will do great harm to the building up of Community. We may call the Team the foundation of the community as it sets the tone of the new spirit which the new community endeavours to embody.

What then do we mean by Team?

Maybe that you will think of a Basketball Team where the players team-up and work together under the direction of a coach to achieve their aim. We mean by Team, however, something different. Not just a few people who happen to be together for the same aim and take instructions from their leader. The Team which sets out to stimulate the growing of a given group of people towards deeper communication among themselves, must first of all learn to communicate among themselves. What the Team hopes to achieve in others, they first must achieve among themselves, namely, *self-discovery* and *acceptance of self* and of others, *involvement* and *participation* of all Team-members with corresponding responsibility of each member, *equality* which leads to spontaneous sharing and a *sense of service* which leads to genuine concern. Lastly, *openness* which makes for reconciliation among the Team-members.

Such a Team functions somewhat like our body, which is composed of many and varied parts and operates smoothly if all these parts communicate and inter-relate properly among themselves. The difference between a living and a dead body is not the absence of certain parts, but in the absence of the coordinating life-stream between the various parts of that same body. We say then that the body does not function any longer. It is dead, although all the parts are there. A true Team can only function when there flows that mysterious life-stream between all the members of the team. This does not depend of course on external qualifications like diplomas or filing cabinets, but on the inner qualities of each

member of the team and may be summarized as *confidence* and *loyalty* to each other and to the *common vision* of a new community in mutual sharing and ongoing reconciliation.

It is the obvious task of the post-conciliar bishop to build up such a team-mentality with himself and his priests. A Live-in Seminar for the bishop and his priests to achieve for them what is described above under B, namely: self-discovery and acceptance of self and others, involvement and participation of all, equality which leads to sharing, service which leads to concern for others, and reconciliation, will give the top leaders of the diocese a taste of the Christian Community spirit and make deep impact. It will set the tone for the over-all diocesan commitment to build together a better community.

The reason for such Seminar, which should last at least three full days, is that *building community* is *not* just an *assignment* given to some for the purpose of enriching the lives of others. It is much *more an experience* which after enriching them, they are then ready to share with others.

For the same reason, the Diocesan and Parish Teams must first experience themselves the joys and the pains of growing up together towards new community before they can set out to enrich others.

Members of either Diocesan or Parish Team, like Pastoral Assistants or Catechists, whether Lay or Religious, will not understand the meaning of community and cannot effectively be employed in any Community Building Program, unless they themselves have undergone such community experience in a thorough manner.

The Diocesan Pastoral or Catechetical Center is the proper institute to provide such training for members of the various teams. To be effective, this training must be in the form of an intensive course, depending on what role the person will take in the team. The format of this training also is Live-in Community Style. Short follow-up seminars belong to the continual after-care program for all team members.

In places where there is no Pastoral or Catechetical Center, the Bishop or the Priests may send their candidates for Community Team-workers to a nearby Training Center in their region.

Both the Diocesan and Parish Team will need a base from where to operate, a home where it can go to after the ups and downs of their work, a place where they can refresh themselves to strengthen their own need for community.

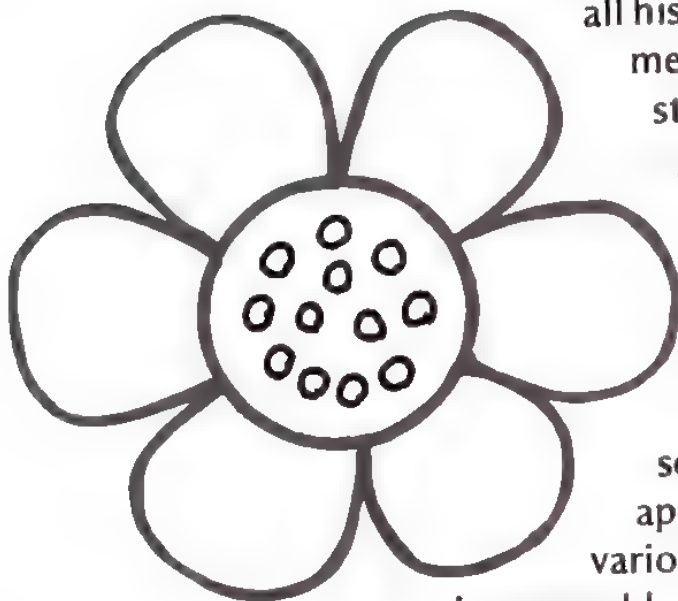
This "home" for the Diocesan Team will most likely be the Pastoral or Catechetical Center of the Diocese. It is to be a true "home," not just an office where one submits reports but *a place where the members of the Team can freely exchange their experiences of frustrations and successes* among themselves and with the Bishop and other Leaders of the Diocese. This "home" is important since building or growing as community is an ongoing process and the members of the team need encouragement and enlightenment to detect and strengthen the signs of growth in the various communities where they work. The "home" for the Parish Team will be the Parish Rectory.

The Bishop may not be able to take active part in the process of community building among the people — nor will all his Priests for that matter. But all must have experienced and tasted the *vision of the new community* and so will be able to understand and encourage the efforts of their Diocesan Team. It may even be better that Priests are not too dominant on the team to avoid the impression of clerical imposition. An ideal composition for the Diocesan Team would be some four to six Pastoral Workers (Lay or Religious) with a Priest as "referral person." The Priest of the locality where the Team is working, is expected freely to accept his indispensable role as *inspirator* and *motivator* of his own people as they grow in community, and work closely together with the Diocesan Team.

Since the Diocesan Team acts in the name and with the support of the Bishop and Priests, and all Priests are very much concerned and involved in the process, it is to be expected that after some time the need will be felt to come together as one big group of Bishop, Priests, and Pastoral Workers to evaluate the community profile of the entire Diocese and to look at the actual work of the Diocesan Team. This could well become a regular Annual Assembly of the Diocese.



In this way we can say that three Teams are operating in the Diocese for the same purpose of Building Community but on three different levels:



*First*, the wider circle of the **Bishop** with all his **Priests and Pastoral Workers**, meeting annually to evaluate and stimulate the diocesan effort in growing up as Community of mutual sharing and reconciliation.

*Secondly*, the small group of the official **Diocesan Team**, consisting of about four persons, which moves around and applies the practical steps of the various phases of growth to the innumerable smaller communities within

the Diocese. It is not necessary to start immediately with such a Diocesan Team. Since the Diocese has no experience yet, it may even be better to start with a local Parish Team and learn from the results how to compose the Diocesan Team.

*Thirdly*, the **Parish Team** of the local Priest and his Pastoral Workers who carefully tend the seed of Community awareness which the Diocesan Team has sown in the hearts of their people and gently push it to full flowering.

However, the first Parish in the Diocese which wants to try this Community Program, will have to start without any Diocesan Team. It will therefore need some outside help from another Diocese and create its own tentative Parish Team. If the Diocese later decides to have its own Diocesan Team, it will be advisable to learn from the experiences of this first Parish.

What we have described here as the ideal set-up of the three Teams, begins in reality on the level of the local Parish with a borrowed or improvised Team and will only later reach the level of a relevant Diocesan Team and usually much later yet, the highest level of the Bishop and his fellow-pastoral workers. The whole

process is a clear example of growing up from the grass-roots, both within the Parish and the Diocese.

Time and much patience will be needed to get these three Team-levels in actual operation and — how strange this may sound — even more time and patience is needed to make these three Teams relate and communicate among each other.

The true sign of *vitality* in Community Building is *not in numbers or reports, but in the communication of life* between the members of any given community. A communication which finds its expression in sharing with others and in accepting others, in spite of their shortcomings and obvious sinfulness. In this the Community imitates Christ himself when he said, "You should wash each other's feet. I have set an example for you, so that you will do just what I have done for you." And by this sign, such Community will be rightly identified as Christian Community.

*"It is what individual Christians and what the Christian Communities do out of the 'convictions of their faith and the imperative of their love' in response to the needs of their brothers which will constitute the point of departure for an Asian theology of liberation and development"*

Catalino G. Arevalo, s.j.

## PART TWO

### HOW TO GROW AS COMMUNITY

Growing Up as Community is more of a **process** than a program or project. This process unfolds in stages or phases and evolves in time. These Phases are: **Exploring, Encountering, Sustaining and Integrating**. Each community must be allowed to grow at its own pace. Flexibility and variety should be given consideration too. As an on-going process, growing up as a community needs sustaining and nourishing which may take months, or even years depending on many factors. Since genuine community means life, the process really never ends.

Building up a community is not a one-man job, neither is it the job of the team alone. It is the task of all concerned: the Diocesan Team, the Parish Team and the whole group of people residing in the town or barrio who desire to grow into a community. However, in the initial stages of the process, both the Diocesan and the Parish Teams play a more concrete role. These two teams form the core group which help *stimulate, activate, facilitate, and coordinate* the necessary activities designed to *promote and sustain* the community's growth. As people begin to become more aware of their own needs to participate and share, as they grow into greater involvement and sense of responsibility, the work of these teams becomes lesser while that of the people increases proportionately.

For sometime now in several towns and barrios we have tried to apply the foregoing principles and insights found in *Part One* of this book to real people in an actual community. We are happy to share with you our experiences and the procedure we followed.

This is just one model of making people "community conscious" based on actual experience in rural areas. If you are inspired to try the same in your place, we recommend that *Part One* be read and absorbed first.

## SCOPE OF ACTION

*Area:* Poblacion or barrio

*Duration of First Two Phases* = Exploring and Encountering

- Not less than one month and not more than six months depending on the frequency of visits and number of sessions held by the Team. The end of Phase II is celebrated as Community Foundation Day.

*Personnel Involved:* — The composition of the Team will vary, depending on the size of the area and the intensiveness of the process.

In the beginning, all members will most likely come from the Diocesan Team as the parish has no Community Leaders yet. The local priest(s) however, are expected to team up with them from the very start. In case the parish has trained pastoral assistants, either lay or sisters, they also must join the Team, be it in a secondary or learning role.

If the parish is the first in the Diocese to start this process, it may call in a Team from another Diocese, or train its own Team according to the guidelines given in this book.

Once the program has taken root in some areas of the parish and some persons have attended the Leadership Seminars, it is likely that some of these will then emerge as the new team with their own priest and pastoral assistants or trained catechists, which will extend this community program to other areas of their parish. The role of the Diocesan Team will then diminish for the first two phases, and concentrate more on the follow-up phases of growth.

In our experience, we found a Diocesan Team of four persons supported actively and enthusiastically by the local priest, working full time in an area of approximately 130 homes, and for a duration of five weeks, sufficient to implement Phases I and II of the program.



## PHASES OF GROWTH

- Phase I — *Exploring* which is getting an overview of the place, the people, and the factors which influence the people. Finding possibilities and planning on how to interest people to come together.
- Phase II — *Encountering* which is drawing people together to discover themselves and accept each other, thus hopefully, building better and more meaningful interpersonal relationships. Helping one another discover and encounter Christ in themselves, in their situation and in the sacraments.
- Phase III — *Sustaining* which is supporting and strengthening the faith, hope, love and trust in Christ and in each other through celebrations, various activities such as prayer sessions, bible study, meetings, seminars, celebrations and other kinds of togetherness and group interaction.
- Phase IV — *Integrating* wherein the people recognize ever more deeply their responsibility to share their Christian attitudes and values with others, not only within their own community but even in neighboring places. Their spirit of service and sense of mission become an ever stronger motivating factor in their life.

*"Spontaneous communities in the strict sense of the word, are not in the original line of the Church. The first Christian communities are born from the word, the mystery, the guidance by persons, representative and qualified."*

*Paul VI — Aug. 18, 1976*

## THE PHASES IN ACTION

### PHASE I – EXPLORING

#### A. Preparatory Activities

1. The Diocesan Team meets with the *local priests(s), pastoral assistants* and *parish catechists*, if there are any in the locality, to discuss together the area chosen for community building. Orientation of the Diocesan Team by the parish priest(s) and parish team, if there is any, consists of giving relevant information such as the *history, culture, tradition, customs, resources* and *means of livelihood* peculiar to the people and the locality. Plans are discussed and drawn up. Both the Diocesan Team and the Parish Team are fused making up *One Team*.

2. The Team meets the *key men* (barrio captain, or mayor and council men) of the area chosen, informing them about the plan without going into details.

3. An *ocular survey* of the area is made, after which a map or sketch is drawn indicating the different houses and buildings. The houses are numbered on the map, corresponding to the list of family or families residing in each house.

4. The whole area is then divided into *groups or zones* (approximately from 20 to 25 houses in each group or zone). At least two members of the Team are assigned to each group or zone. It is highly recommended that these two members of the Team get acquainted and know very well the people residing within their group or zone.

#### B. Visiting and Meeting the People

##### 1. How to approach the people

To know the people well, the Team members assigned to the group should meet and talk with the people personally. The first few days or weeks, depending on the length of time the Team has to work in the area, are spent in going around, mingling with people, "*wasting*" time on them, just *being with* them, and *getting the feel* of the place. The people met along the way or wherever they happen to be at the moment, are cordially greeted, the Team members introducing themselves to the people and exchanging pleasantries with

them. Most often the Team members go to the people wherever the latter feel comfortable: by the roadside, sitting on blocks of wood at the yard, leaning on a fence, gathering at the well, tending their animals, weeding the garden, or relaxing in their homes. It is a pleasure on the part of the people to be visited by any member of the Team. However, care is taken not to disrupt or disturb the people in their work or occupation. The Team members have to *observe the people's work style* in order to adjust to the latter's free time accordingly.

Starting with informal conversation through simple human sharing, taking interest in whatever occupies the people at the moment, listening intently to their ideas and experiences, showing respect and answering them kindly, the Team members are able to draw the people to them. Raising questions that would not alarm people, but rather would encourage them to talk about themselves and their situation: *their concerns, aspirations, needs, fears, yearnings, worries, frustrations and hopes in life*, rapport is established between the people and the Team members. If people, in return, inquire about the Team members, the latter answer simply and sincerely.

In this process of gaining acceptance there are sometimes feelings of suspicion, and indifference which may come out between various parties. So, this period may take days or weeks, depending upon some of the following factors: *attitudes, values, past experiences, educational attainment* of the people and their availability during the visits of the Team members.

This meeting the people exemplifies the principle of **starting where the people are**. This calls for patience to understand the different levels of aspirations, experiences, attitudes and values of the people of the area.



## 2. How to accept the people

Meeting the people as they are, will evoke fresh reactions not only from the people, but also on the part of the Team members. The expectations which the Team had, may not be fulfilled and feelings of frustrations may get rather strong. If it is the first experience of the Team, it is likely that their enthusiasm will outweigh their impatience, but if the Team has been working in several other areas, the chances are that they will more easily fall prey to impatience and frustration, if the people react somewhat sluggishly.

A lasting *sense of enthusiasm* more than a sense of efficiency is of utmost importance for each member of the Team to accept the people of each area as they are. Here the strength of team-spirit becomes clear, when the one pulls up the sagging spirit of the other. Accepting people is never easy, and will always remain a two way street of *mutual giving and receiving*.



As the Team members grow in knowledge about the people: their goodness as well as their weaknesses, as both parties become more accepting and trusting one another, the Team members begin to point out in an indirect way some of the causes of their unhappy relationships, prejudices and how to overcome these. Slowly and gradually, after two or three visits have been made by the Team members to the people in each house, the *need for sharing, coming together and participating in community activities* are injected into people's consciousness.

In the *last home visit* the Team members try to *draw out* from the people *the desire to come together for sharing and discussion*. Most of them being enthusiastic at this point, promise to come. They themselves suggest the day, the time and the place for the meeting. As this meeting is open to all, each one is free either



to come or not. One of the difficulties to be expected at this time of community building is the fact that people do not come on time. If they ever come, they would come one by one and so there is a great deal of patience needed to wait until a bigger number has assembled before starting the meeting.

## PHASE II – ENCOUNTERING

### A. The Encounter Sessions

The Encounters will be by groups or zones, each having its own meeting with its own time, place, and day. At least two members of the Team will be present at each of these meetings. After the Ninth Session which is on the Sacrament of Reconciliation, all groups or zones come together for a Communal Penitential Service. After the last Session which is on the Holy Eucharist, they all join again in a Communal Eucharistic Celebration.

#### The Initial Encounter

This initial meeting is to be *well-prepared* because much depends on the first encounter. If people feel they enjoy themselves and learn something, they would be motivated to come back again and again until all ten Lessons are finished. They may even encourage and invite others who have not attended yet to join them in succeeding meetings or sessions.

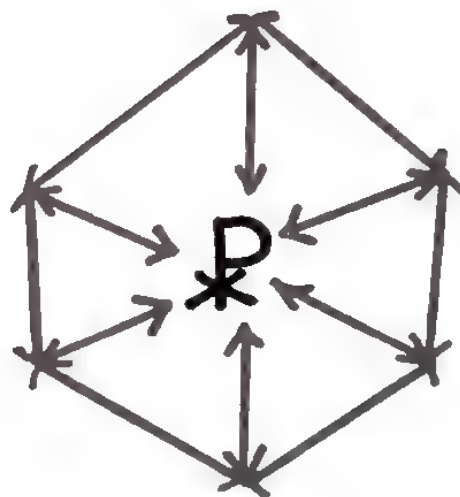
To make use of the time while waiting for the rest to come, those who are already present are requested to *practise songs* or to have an *impromptu program* or *any other entertainment*. These activities help to make people feel relaxed, happy and ready to share. When most of the families in the particular zone are represented, the meeting is opened with a *prayer*.

The lesson is introduced by an activity where people are invited to participate. Allowed to speak out, being listened to and respected, the people are somewhat surprised. In their past experience of meetings, most of them listened to speakers, now, they are the speakers. Although in the beginning many are shy to participate,

but encouraged by the attention and respectful listening of the group, especially the Team members, even if, sometimes they are out of the topic, the people begin to voice out their ideas, opinions and suggestions.

Then, as in every session, comes the deepening of the lesson which is done by the Team members, acting as facilitators for the group. Before the session is ended, the participants are asked to evaluate their session through questioning. They are also asked whether they would like to come back for the next session, when and where this is to be held. Although there will be many suggestions, usually the people will come to a *consensus* if well motivated, guided and shown the majority's convenience. In many places the evening sessions are preferred and better participated in especially by men.

Each session ends with *shared prayers of petition and thanksgiving*. A final hymn concludes the meeting.



### B. Duration of Encounter Sessions

Encounter sessions could be done *once, twice or even thrice* a week in each group or zone depending on the length of time the Team stays in the area, and the availability and convenience of the people. Each session in itself lasts from *one and a half to two hours* depending again on how much the group can discuss and share together.

### C. Role of the Team Members

They act as *facilitators*. They are there to motivate, evoke, and stimulate people to open up and speak out, share their insights, ideas, feelings, aspirations, experiences, etc. with each other in the group. The Team members give the deepening of the lesson. The *honesty and sincerity* of the facilitators is of paramount importance.

## **D. Contents of the Sessions**

- Session* 1 — Openness
- Session* 2 — We Are So Different — Why?
- Session* 3 — Talking Together
- Session* 4 — Husband and Wife: One Heart?
- Session* 5 — Parents and Children: One Heart?
- Session* 6 — Becoming a Community
- Session* 7 — Becoming a Christian Community
- Session* 8 — Good Leaders
- Session* 9 — Reconciliation
- Session* 10 — Together at the Table of the Lord

## **E. Leadership Seminar**

After the eighth session which is on the qualities of a Christian Leader, usually a new kind of leadership emerges and people can recognize and spot them out. An *election* is held by each group or zone wherein they choose two or three leaders by secret ballot. If the area has been divided into five groups or zones, then, *about ten to fifteen leaders* will have been elected for the whole area. A live-in Leadership Seminar for all these leaders is held in the Catechetical or Pastoral Institute or Center for two nights and two days. The ideal time to hold this is immediately after their election. However, if this cannot be done at this time, this seminar can be held some other time but should be before Community Foundation day.

## **F. Final Activities — Foundation Day**

The Sessions lead up to a greater awareness of self and others, culminating in a felt need for reconciliation with God and neighbours, and for nourishment of the individual and the community at the same Table of the Lord. The Final Activities will center, therefore, around the Sacraments of Reconciliation and Holy Eucharist.

1. A convenient time will be chosen, nearby priests will be invited and a solemn communal Reconciliation will be celebrated in such a manner that all the members of all the groups or zones will *experience the healing presence of God and be reconciled with Him and each other*. This experience of reconciliation is the foundation and anchorage of the Christian Community and enough time must



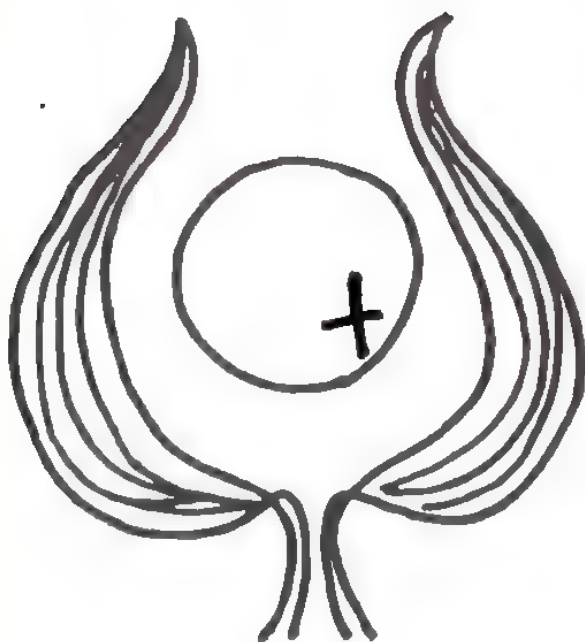
be given by the priests to be available for the people and experience with them the inner joy of reconciliation with each other through the Sacrament of Forgiveness.

2. Soon after the last session of the Holy Eucharist, all groups will prepare for the climax of the first two phases, which consists in a *communal EUCHARISTIC CELEBRATION*, led by their pastor. Again, as with the Reconciliation Service, it is also here of great importance to prepare carefully for the celebration. This will mean giving of time to the practice of the hymns, the selection of the readings, the offerings, the participation in the prayers of the faithful and thanksgiving after Holy Communion and the overall arrangement of the place. The priests who will preside, are expected to give time and effort, so as to make this celebration a *deeply spiritual event*, where the Eucharist is experienced as the *bond of Unity*. This celebration at the Table of the Lord ends the series of ten sessions.

3. The **Foundation Day** takes place after all Sessions are over and the leaders have been chosen and trained. It is the solemn and joyful ending of these first two phases of Exploring and Encountering, and marks in the eyes of the people the tangible beginning of their **New Christian Community**. The leaders will have attended by that time their Leadership Seminar and have taken charge of the program, in which as many as possible of the Community take an

active part. These *leaders* are officially presented to their community and the Team will hand over the responsibility for the ongoing care of the Community to these leaders and the other members of the Community.

It is recommended that this Foundation Day will be highlighted by a beautiful Program which usually ends with a *community happy-happy get-together where all share the food and eat together*.





## **G. Evaluation**

During the entire process of Phase I and II it is important that the Team sit together once every week to evaluate the situation and to plan for the succeeding sessions.

## **H. Visitation**

Even during the weeks when the sessions are being held, it is advisable for the team to meet or visit people from time to time to encourage participation and gain further insights about the progress of the process.

*"The Church of the future will be one built from below by basic communities as a result of free initiative and association."*

*Karl Rahner*

### PHASE III – SUSTAINING

The first two phases — given a proper team and enthusiastic local pastor — have ended on a note of great joy and the first Foundation Day has been an occasion of spontaneous rejoicing of the whole community. But disappointments are bound to come with the follow-up when the first fervor is somewhat ebbing, and nothing spectacular is seen. The Diocesan Team has gone and the local leaders are on their own. The need is now to sustain and nourish the newly found life of the Community.

At this stage of growing into a community, the person who may have been in the past, passive and indifferent because perhaps of unawareness or not having discovered the meaning of his life now realizes his own capabilities, self-worth, dignity and responsibility not only for himself but for others as well. *This awakening into a newness and a new power, in many people, generates self-confidence, enthusiasm and a desire to share this new spirit with others.*

One of the dangers of this stage however, is the extreme eagerness or enthusiasm to share, so that there is a tendency to impose on others one's own discovery. Another danger is the inclination to self-righteousness which is repulsive to others who have not experienced the same liberation from basic barriers to the development of personhood.

Competition, rivalry and domination may reappear in the community but in somewhat different forms. Depending on the character and upbringing of each person, reactions of either aggression or rebellion, passivity or resentment might be noticed in the group.

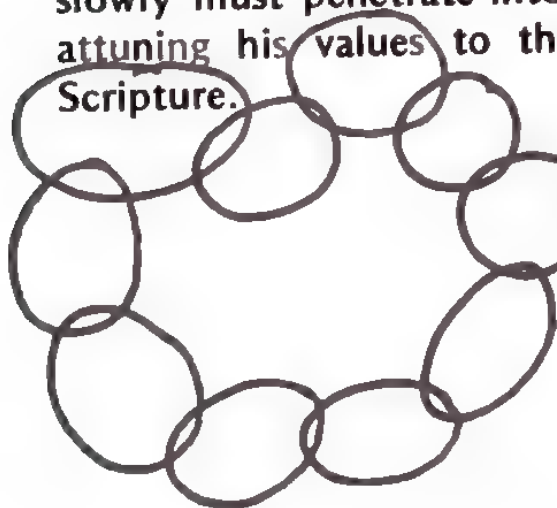
The temptation may be great to look for some external project so as to keep the group together. Such projects are not necessarily excluded, but neither are they the bond which links the community.

The principles which have guided and inspired the contents of all the sessions and celebrations in the previous phases, must be maintained and deepened in the succeeding phases of growth.

The Parish Team or whoever does the follow-up of the community's growth has to be vigilant during this period. There will be a great demand for on-going activities to channel the newly found energies and straighten out the dormant conflicts and tensions.

Such activities to be fruitful must always spring from a two-fold reflection:

1. a *communal reflection on the living Word of God* which slowly must penetrate into the very fiber of each person, attuning his values to those revealed to him in Holy Scripture.



2. a *communal reflection on actual environs* to discover how much still cries out for healing within individuals, within relationships among individuals and within the present structure of the community.

The following activities have been found useful for this:

**A. Meetings:**

1. For **leaders** of the whole area, facilitated by the Parish Team.

*a. Prayer Session* — once a month

*b. Business and Study Meeting* — once a month

2. For **members** of each group, facilitated by the group leaders and any member of the Parish Team.

*a. Prayer Session* — regularly once a week.

Bible services are held when the occasion demands such as birthdays, reunions, for the sick, in preparation for marriage, for the dead etc. and take place in the homes of those concerned.

*b. Business and Study Meeting* — ideally once a month  
— reports, plans, activities in the area and problems in the community are taken up.

- how to improve involvement in Liturgy, preparation for the Sacraments of baptism, confirmation, marriage, anointing of the sick.
- how to help build and prepare youth for responsibilities in their various areas of living.
- for study: Bible, Liturgy, Family Life, Christian Living, Health, etc.
- how to enrich the Family Life and the Socio-political Values System.

#### **B. Seminars for all Leaders and Members**

Suggested are Seminars for continuing education such as on Family Life, "Panimbahon," Credit Unions, Leadership, Renewal, etc.

#### **C. Celebrations for all Leaders and Members**

Reconciliation Services, Holy Eucharist, "Panimbahon," Christmas and Easter Program, Flores de Mayo, Fiestas, Community Foundation Day, Anniversary and other social gatherings.

#### **D. Other Activities:**

Alay Kapwa and whatever activities the community may undertake.

#### **Reminders:**

1. The *Leaders* should keep contact with the members to become more aware of what is going on in their barrio or community. Communication should be free among the Leaders and members.
2. The *Parish Team* should also maintain close contact with the Leaders personally. There are times when problems cannot be discussed in the regular meetings. *Special meetings* may then be held depending on the need and at what level of organization it is required.



#### PHASE IV – INTEGRATING

The last phase is also for us still rather new and not much explored. Yet we think that we can give some indication which way to go. The "Rippling Effect," influencing the neighboring barrios and areas, will soon manifest itself. They also want the same experience for their community.

A main obstacle could be that the "rest" of the parish or the diocese, may not understand much of what this "Community Building" is all about. Many will see it as another organization, very similar to the ones they know but with its own particular structure and aim. Some may not object to work together. Others may feel the work and approach of the new Community as a threat, and become defensive towards them.

Great *tact* will be required of the pastor to keep his "flock" united and allow for a period of mutual acquaintance. It will be advisable to extend the existing parish council with representatives of the newly formed Christian Communities and so *integrate their insights* into the overall parish planning.

It may be helpful to point out the *basic difference* between the set-up of the Christian Community and those of the old-type catholic action organizations. The mandated catholic organizations are governed by a handbook with specific rules and a strong executive body of officers. They cater usually for a particular group of people and have their own objective. They are somewhat project-oriented and after tangible achievement, whereas the aim of the Christian Community is *to develop all the persons within a limited area* and is more after *inner growth of each person* which will spontaneously flow over in due time into some external change of conduct.

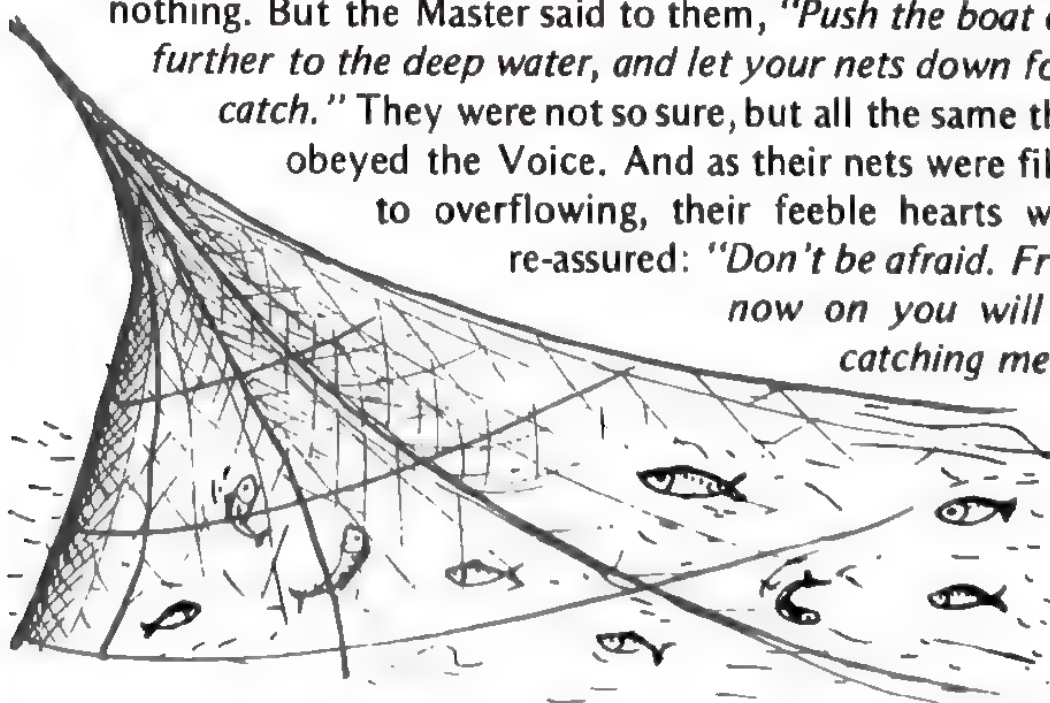
It has been our experience that the good people of these mandated organizations welcome very much the new style of the Christian Community, and as a result the former parish organizations may slowly fade away, and be replaced by new committees to take care of the varied needs of the parish community.

As the program grows, more trained persons will be needed to serve as facilitators for different groups, and more demands for further deepening and integration will be made by the people.

The Diocese must make allowance for *on-going training* and make some of the new, emerging Community Leaders available for some other parishes in the Diocese. The demands for assistance by the growing number of Christian Communities in the form of Bible-studies or Renewal Seminars or other forms of deepening will tax the Diocesan or Local Teams beyond their capacities, and so we must be on the look out to spot new leaders who can enlarge the Diocesan or Regional Teams.

As more and more persons get involved in any of the phases of growing together towards new community, the whole parish and the entire Diocese will feel concerned to sustain and integrate the growth of each and all communities. From a *process of life* it will evolve into a *way of life* of the parish and the Diocese. The priests will often discuss the various aspects of it among themselves and with the other leaders. A wide vision of tremendous priestly engagement will open before their eyes.

It reminds us of another turning point in the lives of that first group of men, singled out to build new communities of healing and sharing, when after a long night of hard work, they had caught nothing. But the Master said to them, "*Push the boat out further to the deep water, and let your nets down for a catch.*" They were not so sure, but all the same they obeyed the Voice. And as their nets were filled to overflowing, their feeble hearts were re-assured: "*Don't be afraid. From now on you will be catching men.*"



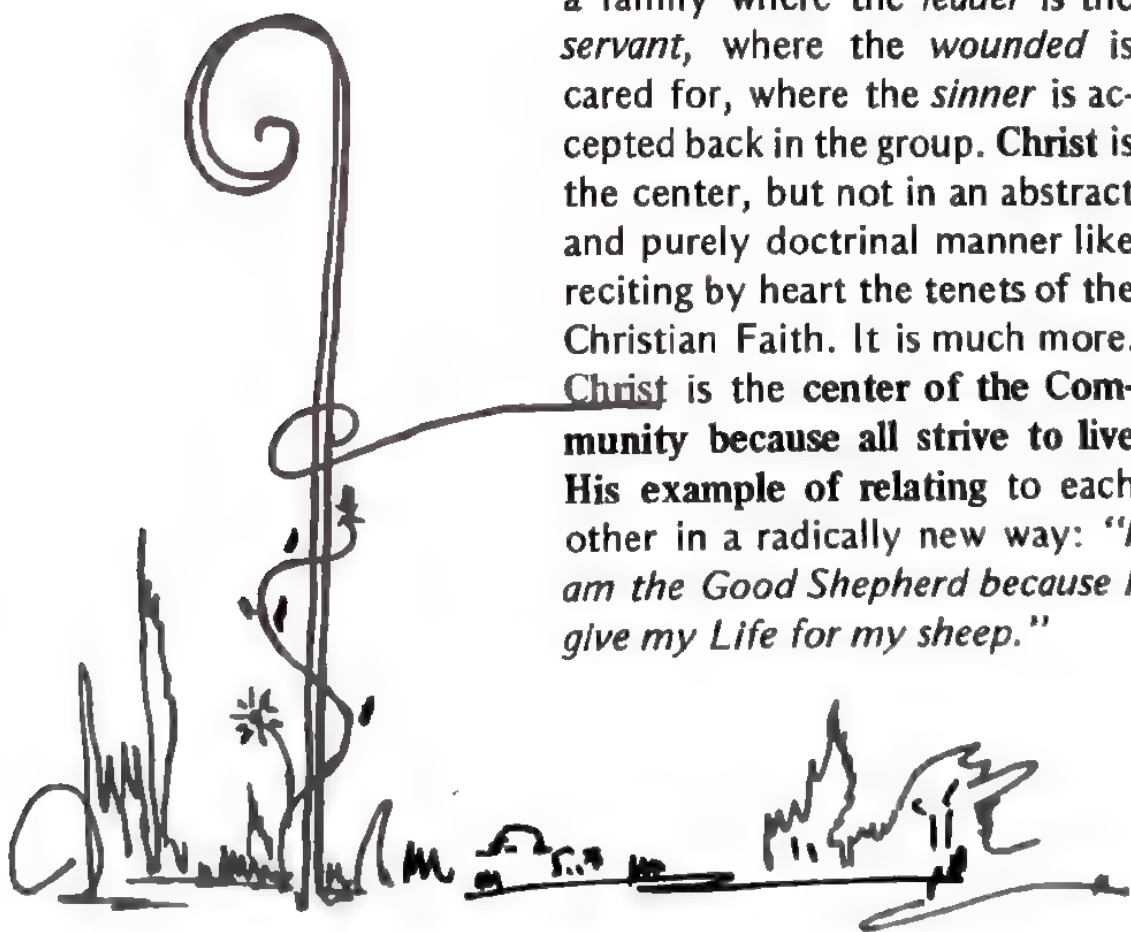
## Summary

This PRACTICAL GUIDE FOR BUILDING CHRISTIAN COMMUNITIES is the result of actual work among several groups of people in our rural districts. It is offered not as the only and final word or definite blueprint, but as an incentive to those who wish to start and want practical insights. The experiences so far have taught us several important points:

- The **Christian Community** is not a school where we practice group-dynamics, or where we learn techniques on how to relate to others. The community spirit is the result of a peculiar bond which unites the members together. A Christian Community has its *own unique bond* which gives it a peculiar flavor, and the constituent elements of this typically Christian bond are *mutual trust, acceptance, openness, and support*. By this the Christian Community differs totally from the various types of community as we see around us.
- The **fruit** of genuine Christian Community Building is a *powerful awareness of the goodness of the people around us and their struggle to rise above their weaknesses*. The main obstacle is blindness to see the goodness of others and our own weaknesses.
- The **results** are that people in a certain barrio or district *begin to see each other in a totally new way*. From competitors or even enemies, they become friends and helpers.
- The **role** of the priest is not so much that of program-director, but more a *man-on-the-look-out* to deepen this family spirit of reconciliation and sharing.
- Each barrio or group has its **own way and speed** in growing together.
- The way to start is to **train stimulators** with the help of the Diocesan or Regional Catechetical Center according to this GUIDE.

- Outsiders cannot plan the follow-up. They can only suggest and inspire but the *local Christian Community must plan for themselves* how to keep their newly discovered spirit intact and growing.
- Do not count numbers or external results.
- Building Christian Community is **hard work**. One needs much *patience* and a *deep sense of commitment*, but its fruit is wonderfully satisfying.
- Markets are the melting pot of the town's gossipy news, and the place where people learn values by "rubbing ideas" freely with each other. Building Christian Communities is like *putting up Christian market places where the good News of Christ, is caught* by the participants through ongoing interaction.

Our Christian Community is a family where the *leader* is the *servant*, where the *wounded* is cared for, where the *sinner* is accepted back in the group. Christ is the center, but not in an abstract and purely doctrinal manner like reciting by heart the tenets of the Christian Faith. It is much more. **Christ** is the center of the Community because all strive to live His example of relating to each other in a radically new way: "*I am the Good Shepherd because I give my Life for my sheep.*"





## PART THREE

### THE TOOLS FOR GROWING AS COMMUNITY

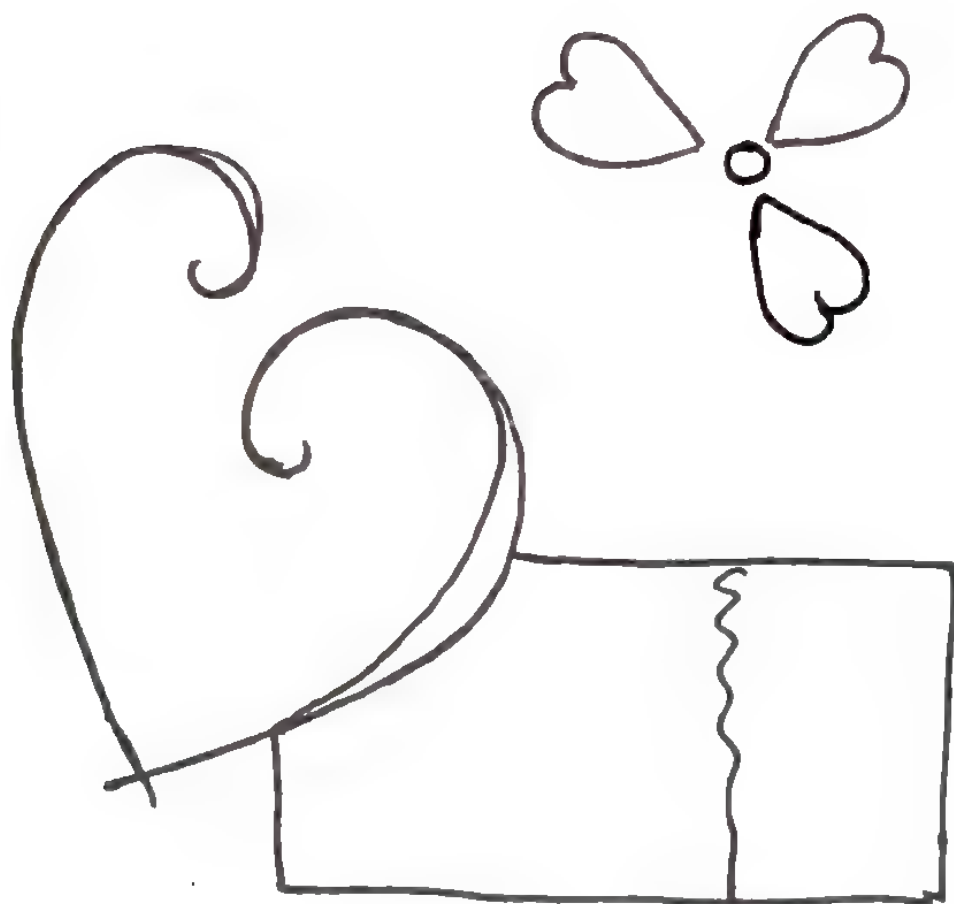
#### Introduction

Part of growing up as persons means going to school and acquiring fresh knowledge. There are many ways and methods to help others acquire new insights. The same holds good for growing up as Community. Here too several methods are at our disposal. In our dealings with the people, we have developed a *series of ten instructions*, which we call *Sessions*, and which have proven to be very helpful as Tools for growing as Community. The contents of these sessions as given below should first be absorbed by the facilitators and given in a manner adapted to each audience. In several places we were able to give two sessions per week to each group, lasting about one hour and a half to two hours per session.

You will also find below the outline for the *Leadership Encounter Seminars* as a help for you to get acquainted with the type of leader we envision for the Community, and possibly to be followed by you to train your own leaders in case you have no Catechetical or Pastoral Center nearby. However, be sure that you have made the insights your very own and feel confident to be the facilitator and not the dictator to your prospective leaders.

Finally, the outlines for *Special Activities* are given as a practical aid for those who are not yet familiar with such forms of Community Prayers. Some Hymns or Songs are included for the simple reason that we like them and we enjoy sharing them with you. They fit in very well with the theme of the Sessions.

It is only by using the tools that we can find out how good they are. Or how inadequate they can be for our purpose. A perfect tool to fit all situations is a rare gem. The tools which we have used in our efforts to grow as community have given us enough satisfaction to hand them to you. But we are fully aware that they will not last and as we grow together, **we must constantly revise our tools and make them fit the growing aspirations and hunger of our community.**



*"Exploitation, despotism, war, murder, hatred, greed: to change the world, we need communities which live radically opposite to the values of the world"*

*Juan Mateos, s.j.*

## A. CONTENTS OF THE TEN ENCOUNTER SESSIONS

### SESSION 1 — OPENNESS

**Activity:** Dyads (Discussion in pairs)

Materials: "Cut-outs" — flowers or fruits or any symbolic design cut into two parts

- each participant is given a part, keeps it and waits
- at a given signal each looks for his/her partner trying to match the parts
- after finding one's partner they tell each other for 15 minutes:
  - a) something the other does not know about yourself
  - b) what you expect from our sessions
- tell the total group about your partner and his/her expectations

Write expectations on the blackboard

**Feedback:** How did you feel when saying something about yourself to the other?

How did you feel listening to your partner?

What have you discovered from this experience?

**Deepening:** I think we heard many things that we did not know yet about the people in this group. It is a wonderful thing to share something about ourselves with others. *Sincere sharing and openness help us both very much.*

Illustrate with a flower:

When it is still a bud (closed) you cannot see its beauty. When it is open and in full bloom you can see its beauty, you can enjoy its smell.

A flower is open to give and also to receive. It can receive rain, sunshine, it can even become a source of a new life if bees and other insects come near.



— In the same way, our life can be enriched if we are open to give and to receive.

— But *opening up is not easy*. To reveal ourselves, what we think and what we feel involves a choice and risk. We ask ourselves, "Will I be accepted? Will the other respect what I say? If the other really knows how I am, how I think and feel, will he still like me, and appreciate me?"

Of course some of us have at times had bad experiences that our openness was not respected.

— But all of us have come here today with new hope in our hearts.

Some of the things we hope for are written on the blackboard.

Give short comments on their expectations.

I think there are many more things that are living in our hearts. Maybe in our coming sessions we can find a solution to some of our worries and see a little bit of our hopes realized. But very much will depend on our openness. Are we *willing to reveal ourselves*, to say what we feel and think and are we *prepared to respect what others revealed to us*?

**SUGGESTED**  
**READING:** John 4:7-34 "The Woman at the Well"

The sincere dialogue of Jesus and the woman brought joy and new life to the woman. It also gave happiness to Christ Himself: He seemed not to be hungry anymore.

**SUGGESTED**  
**SONG:** "It's a Small World"



## SESSION 2 — WE ARE SO DIFFERENT — WHY?

**Activity:** Give the members of the group a piece of paper from a magazine and ask them to express in this piece of paper how they see themselves.

Let each one explain the meaning of his/her piece of paper.

**Feedback:** Ask some of the following questions:

How did you feel when you had to shape the paper to explain yourself?

How did you feel when you were explaining to others?

How did you feel when you were listening to others?

What important discovery have you made about the members of the group?

**Deepening:** — We are so different from one another.

Our body, our character, interests, abilities, goals. You will never find somebody the same as you. Each one is unique, wonderful, irreplaceable. Everyone is a God-planned treasure. You think your own way, you feel and love your own way, you decide, you make your own world.

— *Why are we so different?*

On account of the God-planned combination of factors which influence us:

1) HEREDITY — our parents and grandparents have an influence on the structure and functioning of our body, on our awareness and behaviour.

2) ENVIRONMENT — we are all shaped by the people around us, our town or barrio, our school, our friends, our enemies. By their culture, by their education, by their outlook on life.

3) SELF-DETERMINATION — although I may be greatly influenced by heredity and environment, yet I can go my own way. I can choose freely what kind of person I want to be.

4) THE GRACE OF GOD — God made me dependent on heredity and environment. He also gave me the power of self-determination but he is there especially in the person of Jesus Christ. Christ redeems me and makes me a better self.

- The fact that we are so different from one another may be a cause of friction. Then we should try to understand the others and why they are so different. But at the same time realize that we can become better persons by self-determination and God's grace.
- What is the reason Why God made us so different? We all have a special role to play in His plan, so that together we may build a better world.

**SUGGESTED**  
**READING:** 1 Cor. 12:12-27 "One Body With Many Parts"

**SUGGESTED**  
**SONG:** *"I'm Unique, I'm Me"*

**REFERENCE:** CCP Oct. 1970 "WE"

### SESSION 3 — TALKING TOGETHER

**Activity:** Tell the group the following story.

Carlito lived a confused and miserable life with his unemployed and irresponsible father, a working mother and sickly grandmother.

One day his grandmother complained, "Ah, what a difficult life we have ... can't we ... ?"

"Shut up you old hag!" shouted his mother. "Remember, I'm the one working for all of us; not your son. So, be content with what we have and don't complain."

Carlito was there when this happened. He saw his grandmother pulling herself together without attempting to make further comments. He really pitied her; but he was helpless, too. There was tension in their house and more problems came to their family.

One day Carlito saw his grandmother eating not from a plate but from a coconut shell. Curiously he asked his mother: "Why does grandmother have to eat from a coconut shell plate? Isn't it used only for my puppy?"

"It's easy to clean; it's unbreakable," was his mother's brief reply.

The response did not convince Carlito. However, he remained silent. But one day while he was playing, he saw some empty coconut shells. He picked them up and cleaned them.

"What are these for?" inquired his father, when he saw him.

"These? ... well, I'm making plates out of them," he said.

"For whom?"

"For you and mother when you grow old. Aren't they just the right things for you?"

**Feedback:** Let the whole group discuss the story.

How did you feel while listening to the story?

What were your reactions?

(Comment briefly on the answers)

Now I have to ask you quite a different question:

Did everybody participate and share during the discussion?

Perhaps some were quiet or others did most of the talking. Isn't our discussion a little bit like other meetings in our barrio or in our school?

**Deepening:** — Explain the various types of meeting (group discussion)

1. One monopolizes the conversation or discussion
2. The leader does everything and everybody says YES
3. Two members of the group are debating and the other members are reduced to mere spectators
4. Half of the group participates in the discussion and the other half is quiet, or does not listen or is chatting with others
5. The market place type of discussion or meeting. Everybody talks — no good leadership
6. Everybody participates, everybody talks when he has something to say and really tries to listen when the others talk.

— Don't you think that the last type is the ideal one? Why?

Everybody has his own talents and ideas even the most simple person in the group. *Only by real sharing can we come to good plans and solutions. Only if everybody has a chance can we build up a fine community.*



- Often the following points prove to be barriers to group discussions:

- talking too much
- not talking
- having one's little chat with neighbor  
and not listening
- fear, insecurity, tension and shyness
- lack of understanding
- lack of concern for others
- lack of respect

Ask the group to give solutions to these barriers.

**SUGGESTED  
READING:** Philippians 2:1-4

**SUGGESTED  
SONG:** *"What a Beautiful Country"*

N.B. Encourage the group especially for the next session to bring their husband/wife along.

#### **SESSION 4 — HUSBAND AND WIFE: ONE HEART?**

**Activity:** Split the group into men and women

Ask the men to discuss:

- what they like in their wives
- what they do not like in their wives

Ask the women to discuss the same questions about their husbands.

**Feedback:** Let somebody from each group report and write the answer on the blackboard.

After some comments ask them:

You discuss these things with your group, do you also discuss that at home with your husband/wife?

If you have deep worries do you run to a friend or do you first talk them over together as husband and wife?

Do you really communicate with one another, not only the problems about money or children but about yourselves, your feelings, your faith?

**Deepening:** — Why should there be a good communication in marriage?

It is the only way of really getting to know the other person. It makes the difference between living together as polite strangers and living together in love.

Without communication we can never know the needs of the other person. Man and woman are so different and we can only become aware of the needs of our partner through communication.

— Why is communication difficult?

- ... we are sometimes afraid of knowing the truth about ourselves

- ... we do not want to listen to what our partner is saying

- ... we are sometimes afraid of hurting our partner

- ... we are afraid of being hurt ourselves — afraid of being rejected

- ... we may be afraid that our partner will bring up the PAST!

Perhaps the past has been forgiven but not forgotten.

Yet we must be convinced that *good communication is vitally important for the success of our marriage*. We must be sincere and honest with each other. We must listen even more than speak. We must accept and trust one another.

— What we should talk about:

*first* of all, things personal to both of you: your relations, your feelings, your joys and worries about one another. Also sexual needs and difficulties.

*secondly*, about finance, children, etc.

**SUGGESTED  
READING:** 1 Cor. 13:4-7 "Love"

**SUGGESTED  
SONG:** "Ikaw"

**REFERENCE:** Guidelines for Christian Marriage  
Diocese of Ozamis  
The Happy Family Life Guide  
Diocese of Antique

## **SESSION 5 — PARENTS AND CHILDREN: ONE HEART?**

### **Activity:** *Role Playing*

Portraying some family scenes about the relation of parents and their children (teenagers).

The young people go their own way, they don't listen to their parents. Problems with barkadas, boy friends and girl friends.

This is to be acted by the facilitators.

**Feedback:** What are your reactions to what you have just seen?

**Deepening:** a) Teenagers are at the stage between childhood and adulthood.

At this stage many things happen:

- rapid physical growth and development
- intellectual development as shown by their: questioning attitude, reasoning ability, more frequent introspection, broader curiosity and critical attitude
- longing for barkada or gang and also greater attraction to opposite sex
- stronger emotional reactions:
  - moodiness
  - flashes of temper and rebellion
  - extreme enthusiasm and cynicism
  - frustrations and insecurity
- high idealism, hopes and aspirations

b) All these spring from three basic issues of adolescence:

1. IDENTITY: Who am I really?  
Where am I going?
2. INTIMACY: Trying to be accepted by others:  
the gang, friends, usually outside  
the family
3. AUTONOMY: I want to be free!  
I want to shape my own life ...

c) Discuss with the group what to do about the teenage problems in the family, what attitudes they should have.

- try to understand the nature of adolescents.  
Probably we were the same ourselves
- take time to listen to them, talk with them
- great patience, but sometimes also firmness
- sincere love, appreciating their good points,  
correcting them with kindness, encouraging  
them to become themselves

**SUGGESTED  
READING:**

Lk. 2:41-52 "The Boy Jesus in the Temple"

The parents of Jesus did not understand but they kept searching.

These two sessions we talked about communication in the family, do you see the connection of this with the relations in our community?

*A good community is based on good families.* In the family we learn love, respect, openness and forgiveness.

**SUGGESTED**

**SONG:** "Sunrise, Sunset"

**REFERENCE:** CCP Feb. 1972 "The Now Generation"



## SESSION 6 — BECOMING A COMMUNITY



### Activity: Building a House

- If you were a part of the house what part would you like to be?

Don't tell me yet but think why you would like to be that part.

After that invite each one to draw that part on the blackboard, all together building a house.

**Feedback:** Why did you choose that particular part?

(let each one explain)

How did you feel building together?

Do you think our activity has any connection with our community?

### Deepening: 1) Longing for community

Deep in our hearts *we all long to be with others*, to live in love with others, to share, to cooperate. No man is an island, we need one another, we have been made for one another. I can only become my real self if supported and taught and loved and corrected by others. That is the way God plans our life. Adam, the representative of us all was lonely although he had so many animals around him. God created a companion for him, somebody like himself.

This is only an image of how man has been made to live with others, to share his life with other people.

### 2) Discuss with the group the barriers to good community life

- difficult relationships at home, with relatives, with neighbours
- selfishness and individualism
- jealousy, gossip, slander
- lack of involvement

- lack of concern, cooperation
  - grudges and hatred
  - pride, lack of respect
  - miscommunication, communication gaps
- 3) 1. Would we like that there were better relations among our families?
2. Do we like progress and peace and joy?
3. Could we do something for our community to improve it?

**SUGGESTED**

**READING:** Romans 12

Let us listen quietly to what St. Paul has to say. He wrote to the Christians in Rome, hoping that gradually they would become a real Christian community.

**SUGGESTED**

**SONG:** "No Man Is An Island"

## SESSION 7 — BECOMING A CHRISTIAN COMMUNITY

**Activity:** Make a sketch of the barrio on the blackboard.

After drawing say: This is the drawing of the community of N. I would like to put a cross right at the middle of our drawing as a sign that we are a Christian Community but are we really a Christian Community? How can we grow as a Christian Community?

**Deepening:** What is a Christian Community? It is advisable to have this following text ready on a piece of cartolina.

**AN ENVIRONMENT:**

where people are *talking* and *listening* to one another  
because they *trust* and *accept* each other  
where there is *sharing* and *healing* and a *working* together because they *care* and they *belong*  
where there is *reconciliation* and *forgiving* of one another because they *love*

where there is a *celebration* of *togetherness* in *social events*; in communal *recognition* of their *sinfulness* and *reconciliation* with God and with one another; in *worship* and *thanksgiving* because they are *brothers in Christ* and *children* of the *one loving Father*

where *Christ* becomes the center of their lives: *Christian values* and *attitudes* become their *criteria* in *decision-making* and *norm* of living

where people help *build one another*: *feel free* and *dream dreams* of a *future full of hope*.

— Listening to all this would you say that we are already a Christian Community? All the same in our gatherings we have been quite happy together, we feel that gradually we become more one at heart and I am sure that all of us would like to continue what we have started. We are all hoping for a fine Christian community.

How are we to go about this?

— *coming together* from time to time to *share* our ideas, our problems, our hopes and trying to plan together and help one another.

— *prayer sessions* from time to time and on the occasion of birthdays, sickness, death.

And for all of this we need people to guide us, people who keep contact with the families, with the priest and are aware of the needs of the people; we need *leaders*. In our next meeting we will discuss the qualities of a leader.

**SUGGESTED**

**READING:** Acts 2:43-47

**SUGGESTED**

**SONG:** "We Shall Overcome"

or "They'll Know We Are Christians"

**REFERENCE:** "The New Testament and the Message of Jesus"  
by Juan Mateos, s.j.

## SESSION 8 — GOOD LEADERS

**Activity:** *Brain Storming* (or the facilitators acting out the “old type” of leadership)

Very soon our preparatory gatherings will come to an end. We will start our Christian Community. Together we will have to become more of a community, more Christian in our outlook.

For this purpose we will need many more meetings together, prayers together and activities. But what is very important in this process of building up our Christian community, is that we have good leaders. The best is, that in every group we will choose two or three leaders. (The number to be decided beforehand by the Team)

What do you think should be the qualities of a good Christian leader?

**Deepening:** 1. *Love and service* — the first quality of a leader is love and readiness to serve. A person who loves and understands his own family, a good father or mother. But a person who at the same time has an *open heart for his fellow men*, who is willing to spend time and energy for the good of others. A person who has faith, who believes that God is the center of all we do.

2. *Allowing the group to share* — a good leader respects the dignity of every member in the group. It is not he who does the work but the whole group. Everybody has a chance, everybody shares. The leader stimulates and encourages. He does not dictate, he allows the group to discover, to plan and to decide.



3. *He should be community minded* — he is aware of what is happening in the community. He tries to make the group open for the needs of everyone. *He builds up good relations*, he is a peacemaker.
4. A good leader *initiates*, he is *dynamic*, he puts *provocative and searching questions*, he *generates new ways* of looking at things. This will mean for him that he must be courageous, ready to suffer, be humble and patient, work hard, be a man of prayer. He is a man of determination and perseverance.

**SUGGESTED**

**READING:** John 13:1-17 "Jesus Washes His Disciple's Feet"

- Discuss with the group when the election will be and what kind of voting they will use.

**SUGGESTED**

**SONG:** "I Owe the World a Song"

This is followed by a Special Session where the leaders are chosen in the manner the group has decided.

## **SESSION 9 — RECONCILIATION**

**Activity:** Sharing in small groups

In small groups of 6-8 the participants share with each other their personal experience concerning forgiveness.

**Feedback:** How did you feel after forgiving?  
after you were forgiven?

How did you feel before forgiving?  
before asking forgiveness?

It is difficult to forgive, but do you think it is a good thing?

Why do we ask forgiveness from one another?

**Deepening:** — Forgiveness is indeed a wonderful human experience which brings awe and *unexpected happiness to both the person granting and the one receiving forgiveness.*

Before forgiving there is usually a feeling of mistrust, uneasiness, alienation and loneliness. Deep in our heart however, is that longing to be at peace with the others, to be sincere in admitting our mistakes.

— We all need forgiveness in one way or another ...

We are all sinners wanting to be good but often weak. We need certain moments when we have to sit back and think how we have treated our neighbours, how we have fallen short in our love for God.

We need to ask forgiveness from God, from our neighbours, from the whole community.

— Christ and forgiveness:



Christ shows forgiveness to be a necessity, an essential element of Christian life.  
(Mt. 18:21-35)

Christ Himself set a supreme example — when dying on the cross He prayed for those responsible, "Father forgive them for they do not know what they do" Lk. 23:34.

— Have together with the group a short examination of conscience. Ask them in what way we have fallen short in loving God and our neighbours.

— God has given us Christians a special way of asking forgiveness. It is the Sacrament of Penance. We have been used to celebrate this Sacrament alone: you and the priest. But we can also celebrate it in common: together with the people of our community. In that case we call it Reconciliation Service.

What happens when we celebrate the Sacrament of Penance? Christ is with us, He redeems us, He enlightens us, He forgives us, He reconciles us with His Father, He strengthens us to be reconciled with our neighbours, He supports us in our efforts to renew ourselves to be more loving, to be our true selves.

**SUGGESTED**  
**SONG:** "Our Father" or "How Many Branches"

This session is followed by a Special Communal Celebration of the Sacrament of Reconciliation.

Refer to page 79, "The Sacrament of Reconciliation"

Decide with the group when their Reconciliation Service will be.

## **SESSION 10 — TOGETHER AT THE TABLE OF THE LORD**

**Activity:** Ask the group:

What do you prefer, to eat alone or to eat together?

Why do we generally prefer to eat together?

**Deepening:** — Eating together often brings us closer to one another. That is why on occasions of birthdays, baptisms, marriages, we always like to have a meal together. *We come not only to eat, but to show love and interest in one another.*

— *Jesus did the same.* He often had meals with people, with officials, with sinners, with the apostles. During these meals they were happy, they grew closer to one another, they sometimes also had serious discussions. The last meal Jesus had before He died was a very special meal. According to the Jewish custom, they had come together to celebrate a meal of thanksgiving for their delivery from Egypt.  
Read: Luke 22:14-20

They ate the Paschal lamb and the bitter herbs and the bread and drank some wine. After drinking the last cup of wine (Lk. 22:17), Jesus did something very different from the ordinary (Lk. 22:19).

- *Do this in memory of Me* — gradually the early Christians started celebrating the Lord's Supper in their communities. Gradually they understood what Jesus meant that evening before His death. They understood that every time they came together to celebrate the Lord's Supper, Jesus Himself was amongst them. It was a renewal of His life, His death, His resurrection. They felt that the Lord was there to offer His salvation.
- From those times onward, Christians always had the custom of gathering on Sundays to celebrate Jesus' Last Supper. At first it was called the Breaking of the Bread or the Lord's Supper. Later it was called the Mass or the Holy Eucharist. From the early days it was also the custom to have readings, explanations and prayers when eating the Lord's meal.
- And this is exactly what we are doing on Sundays *when we go to church. We come together to eat a special Meal*, we believe that Christ is among us to offer us His salvation. He teaches us, He prays with us, He feeds us, He renews the mysteries of His life in our midst.
- Discuss with the group how they could partake better in the Eucharistic celebration, how the Lord's Supper could be meaningful to them.

Such a meaningful celebration is held as a culminating activity of all the sessions.

See page 76, "The Eucharistic Celebration"

Decide with the group when their Celebration will be and practise some songs.

*"There is but one veritable problem: the problem of human relations. Happiness! It is useless to seek it elsewhere than in the warmth of human relations. Our sordid interests imprison us within their own walls. Only a comrade can grasp us by the hand and haul us free. And these human relations must be created. One must go through an apprenticeship to learn the job"*

*Antoine de Saint-Exupéry*



## **B. OUTLINE FOR LAY LEADERSHIP ENCOUNTER SEMINARS**

**A. Desired Outcome** — New Attitudes and Dispositions in the Leaders to make them:

1. *Service* not achievement-oriented
2. *Person* not task-oriented
3. *Others* not self-oriented
4. *Christ*-centered not status — or power-oriented

**B. Duration** — Two full days — usually starting Friday evening and ending Sunday evening — in a live-in format.

**C. Contents** — The Sessions include the following:

1. Knowing one another better in order to build meaningful relationships. As the Leaders come from different zones and parishes, they have to undergo “unfreezing” exercises to become open to each other.
2. Understanding the meaning, functions and qualities of Christian leadership.
3. Activities or exercises relating to reality or situations back home, leading to:
  - awareness of “mental sets” and barriers.
  - seeing new ways and different approaches to tackle problems and meet new situations.
  - a greater sense of responsibility and commitment.
4. Physical + social enrichment through socializing activities
5. Spiritual enrichment through Liturgy and para-liturgical activities such as:
  - Prayer Sessions
  - Shared Faith Experiences
  - Penance and Reconciliation
  - Bible Services
  - Holy Eucharist

## **Daily Time Schedule of Activities**

### **First Evening:**

7:00 — Supper  
8:00-10:00 — Session

\*\*\*\*\*

### **A.M.**

6:30 — Holy Eucharist  
7:30 — Breakfast  
8:30 — First Session  
10:00 — Break  
10:20 — Second Session  
12:00 — Lunch

### **P.M.**

2:00 — Singing Practice  
2:30 — Third Session  
3:45 — Break  
4:00 — Fourth Session  
6:00 — Prayer  
7:00 — Supper  
8:00 — Fifth Session  
10:00 — Closing Prayer

## **FIRST EVENING**

### **1. Preliminary Activities**

- a. Song
- b. Prayer
- c. Welcome by Parish Priest or Director/Directress of Institute
- d. Orientation
  - 1) Facilities of the house
  - 2) Schedule of activities
  - 3) Signing up for household duties
- e. Introduction of facilitators

## 2. Exercises:

### a. Unfreezing or Breaking the Ice

- 1) Sitting around in circle
- 2) Introduce the person at your right side

### b. Game: Zip-Zap-Zup

- When the last word of the “IT” is ZIP, the person pointed at will mention the name of the person at his left.
- When the last word of the “IT” is ZAP, the person pointed at will mention the name of the person at his right.
- When the last word of the “IT” is ZUP, all players exchange seats or places.

### c. Quieting down — Group Singing

## 3. Session

### Slide viewing and reflection

- 1) Theme — *LIGHT* — Projected slides with sound projection.

Reading of Scripture from Mt. 5:14–16

- 2) Shared reflection:

- a) What did you see?
- b) Which slide picture struck you most?  
Why?
- c) Have we been light to others?  
Why?  
How?

- 3) Shared spontaneous prayer (lighted candle passed around)

- 4) Song: “*Your Call Rings in Us All*”

## FIRST DAY

### FIRST SESSION

**KEY AREA** — *Leadership*

**CONTENT** — *Meaning of Christian Leadership*  
— *Functions of Leadership*  
— *Leadership Qualities*

**ACTIVITY** — *Pick an Object*

#### Procedure:

1. Look around, pick an object that closely represents the leader you would like to be because of the meaning this object symbolizes to you.
2. Share meanings in groups of 5-8 members.
3. Report to the big group, by a representative of each small group.
4. Names of objects and their meanings are written on the board.

Comment on these and share discoveries and insights.

- sharing of rich aspirations
- each person is different and unique
- even the same or similar objects have different meanings to different persons.
- great desire to be of service to others.
- a sense of good leadership and concern for others.

#### 5. Summarize:

##### *a. Meaning of Christian Leadership*

Read: John 13:4-15

Christ's washing of the feet of the apostles means humble service. "If I, your Lord and Master, wash your feet, so you also must wash each other's feet. I have set an example for you so that you will do just what I have done to you."

Christ's leadership is humble service. So *Christian Leadership* means *responsibility for service*.



**A Christian leader serves by:**

- giving of himself, his time, his talents for the good of the group
- his openness and responsiveness to the needs and aspirations of his community
- being sensitive to the joys, fears, frustrations, hopes of his people
- reflecting, inspiring, initiating and taking concrete steps about the difficulties and needs of the community.

***b. Functions of Leadership***

- I — INITIATING** — starting and keeping the group action moving
- R — REGULATING** — influencing direction and tempo of group work
- I — INFORMING** — seeking, asking, giving information to the group
- S — SUPPORTING** — creating emotional climate, harmonizing and keeping group together
- E — VALUATING** — looking back, checking procedures, decisions, goals

**As regards to the goals of the community:**

- a. Planning
- b. Decision-making
- c. Assuming responsibility
- d. Protecting
- e. Supporting

***c. Leadership Qualities***

**Recall qualities of a good leader from Encounter Session No. 8.**

**Read Luke 10:29 ff. — The Good Samaritan  
Mt. 25:31 ff. — The Last Judgment**

Sum up qualities of a Christian leader:

1. Not achievement but *service-oriented*
2. Not task but *person-oriented*
3. Not self but *others-oriented*
4. Not status nor power oriented but *Christ-centered*

A Christian leader is not one who tries to enforce his will on others, nor to dominate, neither to use others to fulfill his purpose, but one who serves others in the spirit of Christ. And because it is in the Spirit, the fruits are LOVE, JOY, PEACE, PATIENCE, KINDNESS, GENTLENESS, FAITHFULNESS, HUMILITY, AND SELF-CONTROL.

*Integration:*

Personal: Do I possess all the qualities of the leader I would like to be?

Which of them should I further develop or try to achieve?

Which of my traits and attitudes do I need to check or correct?

Group: What kind of leaders are we?

How can we help one another become more aware of our responsibilities as leaders of our community?

Song: *"Follow Christ and Serve the World as He Did"*

## SECOND SESSION

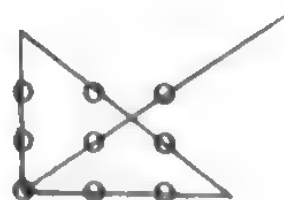
KEY AREA — *Leadership*

CONTENT — *Barriers to Leadership and Constructive Group Participation*

ACTIVITY — *Nine Dots*

o o o  
o o o  
o o o

Solution —



## Procedure:

### 1. What do you make of the dots?

How would you describe the situation of the dots? (3 rows of 3 columns or a box with a dot in the center.)

Can you connect all nine dots with four straight lines without lifting your pen or retracing any line? Try and see.

Copy the nine dots in the same position.

Remember: include all nine dots and draw no more than four straight lines.

### 2. Allow time for some to accomplish it. Ask those who were successful to illustrate on the board.

To the unsuccessful: Why were you unsuccessful? What have you been doing with your dots? Why were the others able to do it?

— They explored — extended their lines — went beyond the dots

— They broke out of the “box”

### 3. What were your reactions while doing the exercise?

frustrated	angry	boxed-in
hopeless	resentment	locked-in
impatient	foolish	give up

### 4. Sum up:

#### a. What is this telling us? (our mentality, our attitude)

What you just experienced touches upon a common experience. We get a sense of being “boxed-in” or “locked-in” or trapped. Everything seems so tight we cannot get out. Unfree.

Being “boxed-in” or “locked-in” takes many forms. It is being overwhelmed with anger or hatred or lust or longing or desperation. It is *being imprisoned* in our own attitudes, our reactions or emotions, our imaginations.

The dots represent our own *personal barriers* as well as different *situations in life* — political, social, economic, physical situations that stifle, or cripple or corrupt or oppress. (Relate situations in life)

And yet sometimes, somehow we discover that we can *break out* or make a *break through*. Like connecting the nine dots we have to explore and go beyond our dots. "As it was in the beginning, is now, and ever shall be" may be a handy motto but not anymore for people who are aware and desire to be liberated from "nine dots" of any form.

Recall: Call of Abraham — Gen 12

God Commissions Moses — Ex. 3

**b. Barriers to Constructive Participation in a Group.**

**A — AUTHORITY** — reactions of aggression  
rebellion, passivity

**I — INFERIORITY** — inadequacy, insecurity,  
insufficiency

**R — REJECTION** — fear of evaluation leading to  
rejection

**E — EGOCENTRIC PARTICIPATION** —

What can I get from it?

Will I make a good impression?

What will others say about me?

Will I become the center and  
focus of the group?

***Integration:***

What barriers are operating in me?

How could I overcome or break through them?

As a leader do I contribute to or create these barriers  
in others?

Are there "dots" in my community in which I could  
help people make a "break-through"?

How could we help others break out of their "dots"  
and find relatedness with others and with God?



## THIRD SESSION

**KEY AREA** — *God's Presence Among Us in Community*

**CONTENT** — Critical Moments and Peak Experience

**ACTIVITY** — Faith Sharing: A moment or an incident in my life when I felt intensely the Hand of God.

### Procedure:

1. Song — *"Each Moment of Life"*  
— Setting the tone for the faith-sharing session.
2. Have them recall a moment or an incident in their life when they felt the hand of God most intensely.

Split the group into groups of 5-6 members. Have them share their experiences. Allow them 20-30 minutes. At the end of their sharing ask them to choose one to share his experience to the big group.

3. Ask the following:
  - a. When did your experience happen?
  - b. What were your reactions when you were telling your experiences?
  - c. Possible answers:

nervous	shy	embarrassed
overwhelmed	anxious	excited
sad because of the memory	happy	emotional grateful to God

- d. When you were listening to others?

interested	awed	surprised
sympathetic	astonished	liberated
excited	increased trust and dependence on God	
	A realization of the love of God.	

e. Sum up:

*Why do we have all these reactions?*

Because they are very personal and deep experiences. The very thought of them brings alive again something deep and precious to us because of their impact in our life. We also realize in these critical moments that there is a power which is beyond us — God's loving, helping hand. Initially we are just overwhelmed but then we ask more earnestly, search more deeply about the ways in which God's love comes to us. Oftentimes we are not aware of the presence of the love of God among us and working in us because we are too preoccupied with ourselves and our tasks. There are *certain experiences* however, such as these *in which we see the hand of God or grace more clearly, more intensely and in which our awareness is sharpened*. We feel His healing power, His consolation, His strength, His encouragement, His care, His mercy and His love.

This happens usually at the **CRITICAL MOMENTS** of our lives or of our community — times of sickness, or illness, accidents, occasion of death, initiation into adult



responsibility, commitment to the service of others in a particular way, marriage, birth, violation of values. These are called **PEAK EXPERIENCES**. We, Christians traditionally celebrate seven such peak experiences in the *sacraments of the Church*. On these occasions we are reminded more significantly and forcefully of the presence of God's saving grace and the working of His grace in our lives. (Recall from their Encounter sessions on the Sacraments).

*Integration:*

Have we been sacraments of God's love for one another?  
How can we help make others more aware of God's presence and lead them to experience Him?

**FOURTH SESSION**

**KEY AREA** — *Relating in the Community*  
**CONTENT** — *Forgiveness and Reconciliation*  
**ACTIVITY** — Story-telling — experience of forgiveness and reconciliation

See Session Nine of Encounter Sessions: **RECONCILIATION**

**SPECIAL SESSION (5:30 P.M.)**

**COMMUNAL CELEBRATION OF THE SACRAMENT OF PENANCE**

See Sample Outline for Special Activities, page 79

**FIFTH SESSION**

**ACTIVITY** — *Socialization*

**A. Games:**

**1. Community of Animals**

Each one draws a rolled or folded paper on which is written a name of a certain animal. They should be instructed that after taking the paper, no one is allowed to open it until everybody has one. When the leader will give the command to open, each one will make the sound of the animal which name is found on the paper and look for its community. The community which is formed first, and, when the expected number of members are all in, will manifest themselves by clapping their hands and at the same time making the characteristic sound of the animal they are imitating. When all have found their own communities, each community is to give their respective sound and a spontaneous number to entertain the other groups.

**2. Do You Love Me?**

The "IT" will start by asking anybody the question: "Do you love me?" If the answer is "Yes," all the participants who are seated around the "IT" will move towards the right. The

"IT" has to be quick in inserting himself in a seat made suddenly vacant so that one who has no seat will take the place of the "IT." If the answer is "No," all move to the left. If the answer is "Not at all," then all have to look for places across them or on the opposite direction.

### 3. *"Carabao, Elephant, Rabbit"*

The "IT" at the center of the group seated in a circle, goes around saying: "Elephant, carabao, rabbit" and whoever is pointed out with the name of the animal mentioned, will stay quiet, while those at his right and left side perform the sign of the animal being named. When it is "elephant," two hands are formed like an elephant tusk near the mouth of the person pointed at by the "IT." If the animal named is carabao, the forefinger is placed at the side of the forehead of the person named. If "rabbit," then the whole hand is curved near the ear of the person pointed at. Whoever does not make the sign or makes a mistake in making the sign, will take the place of the "IT."

### 4. *Bantayan Zoo*

There will be a covered place where the Zoo is supposed to be. One who would like to see any kind of animal in the zoo will have to name the animal before being allowed to peep at the inside of the "zoo." Everybody is cautioned not to divulge what one has seen inside the "zoo."

### B. Community Singing: *Tanan Magkasadya*

### C. *Prayer Session* (Before Going to Bed)

THEME — *Thanksgiving*

ACTIVITY — *Prayer in the Dark*

With a vigil light in the center representing the presence of our Lord and a taped song: "*My Shepherd is the Lord*" as background music, each one prays spontaneously after the music stops while holding the light. This light is passed on to the other who takes her/his turn in praying spontaneously. End with the song: "*How Great Is Your Name.*"



## SECOND DAY

### FIRST SESSION

**KEY AREA** — *Collaboration in Decision-making*

**CONTENT** — *What Consensus is*

*Barriers to Consensus*

*Kinds of Consensus or Decisions*

**ACTIVITY** — *Arriving at Consensus*

#### *The Guitar Story*

- A.1. A young man, Tito by name, bought a guitar at ₱275.00. Using it for some time and needing money badly he sold it for ₱238.00 only. Weeks later, he could not get his thoughts away from the guitar he wanted and liked so much. So he set about getting it back. He managed to borrow some money and went to buy it back from the boy who did not want also to part with it. Later on the boy was persuaded to sell it to him for ₱312.00. Did Tito gain or lose, or break even? By how much?
2. This story has to be solved individually in small groups of 5-6 members. When every member of the small group has finished solving, each should give his/her solution and answer. They then discuss or argue as to the answer and solution. When they come to a consensus on the answer they clap their hands.
3. When all groups have finished they come to the big group where a representative from each small group writes the solution and answer on the board. The consensus on the answer is not arrived at until every one is convinced and agrees to it.
4. Share reactions, insights or discoveries.
5. Sum up:

Consensus is not only that the majority rules or agreeing to everything. It is a **COMPROMISE** — a respect for the uniqueness of the others, a positive regard for differences of opinions but one is willing to "go along" with the group. It is a *willingness to cooperate for the sake of group*.

Consensus requires *openness, real honest talking and listening, looking into possibilities of solutions*.

## **B. Barriers to Consensus:**

1. lack of communication
2. lack of involvement
3. misinterpretation
4. prejudices
5. mistrust

## **C. Different Kinds of Decisions or Consensus** (in relation to implementation)

1. Flop decision — results when a member gives a decision or suggestion and it is not taken up by the group.
2. Self-authorized decision — managed or manipulated by the proposer.
3. Hand clasp — resulting from cliques — own support of group.
4. Minority support — this happens when a small group is loud, strong, and very vocal.
5. Majority support — more chance for support. But there is also a chance to lose because of a strong minority group.
6. Problem consensus — group uses as many ideas as they can (brain storming — passing no judgment)
7. Near Consensus — almost unanimity
8. Full Consensus — where there is adequate evaluation — everybody has got the chance to discuss. This is a consensus derived from thoughts and ideas well-evaluated and feelings accepted.

### **Integration:**

1. *involvement* — how involved are you in your community decision-making?  
Are you "in" or "out" or merely a "spectator"?
2. *communication* — how effective is your communication with others?  
differences — opinions

**3. conflict**

— what did you do about it?

How did you come into a consensus with others?

**4. collaboration**

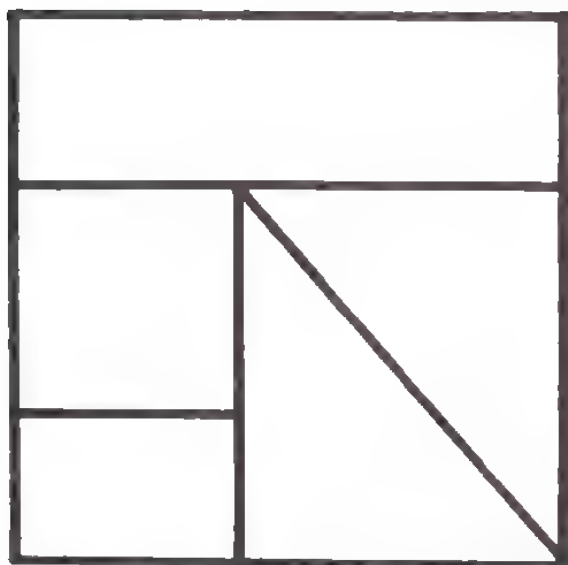
— what are you going to do in the future in your community?

**SECOND SESSION**

**KEY AREA** — *Relating with Others in Group Work*

**CONTENT** — *Cooperating with Others*

**ACTIVITY** — *Square Puzzle*



**How to Prepare the Square**

1. Prepare 5 sets of squares — 5 squares of equal size to a set. (25 squares in all)
2. Cut each square in pieces or parts in any direction or shape.
3. Mark the pieces belonging to one Set A. The other Set B, C, D, and E accordingly.
4. Place the pieces or parts of one set (composed of 5 squares) in one envelope.

**Procedure:**

- A. Form 5 groups of 5 members each. The rest will be assigned as observers to each group.
- B. This activity is called *Square Puzzle*. Each of these envelopes contains pieces of cardboard for forming squares. Five complete squares of equal size can be formed. When the facilitator gives the signal to begin, the task of your group is to form 5 squares of equal size. The task will not be completed until each individual has before him a perfect square of the same size as that formed by others.

**1. Rules for the players or members:**

- a. Members must do their exercise in silence.
- b. Members are forbidden to ask (even in any sign) or take away from others some of the pieces of the squares.
- c. They may, however, give away parts or all to other members.
- d. When the group has formed the 5 squares, members will clap their hands to indicate that they have accomplished the squares.

**2. Observers may look for some of the following:**

- a. Who is willing to give away pieces of the puzzle?
- b. Did any one finish his puzzle and then somewhat divorce himself from the struggles of the rest of the group?
- c. Is there anyone who continuously struggles with his pieces but yet is unwilling to give any or all of them away?
- d. How many people are actively engaged in mentally putting the pieces together?
- e. Periodically check the level of frustration and anxiety — who is pulling his hair out?
- f. Was there any critical turning point at which time the group began to cooperate?
- g. Did any one try to violate the rules by talking or pointing out as a means of helping fellow members solve their puzzle?

**C. Ask the players to**

1. Share their reactions when they were forming the squares.
2. Ask the observers to give their observations.

**D. Pick up and *summarize* from reactions or observations.**

From our activity we realize that:

1. **COOPERATION** is necessary in any group endeavor where we give and receive from one another. Individualism will stifle and destroy the efforts and talents of others and will therefore deprive others from contributing their share of the work.



2. **WE NEED EACH OTHER.** Because of our uniqueness we differ from one another in talents, in temperament, and yet each one contributes to a richer, meaningful unity and achievement in complementarity.
3. **SENSITIVITY** to the needs of others is a must. This requires a listening and understanding heart that catches the message even if not verbally expressed and which respects the uniqueness of each. Needs often imply material things but greater still are the deeper needs of persons such as the need to be recognized and accepted as one who could contribute or give, and the need to achieve at one's own pace.

These will help us understand better our relationships with others. We saw that we have to work always in relation with others and in all these we are to be guided by love.

Read: 1 John 4:12 ; 19-21

*Integration:*

1. What are the implications of this activity for us, leaders?
2. How far are we in our love for the others?
3. Song: "No Man is an Island"

### THIRD SESSION

**KEY AREA** — *Unity Expressed in Collaboration, Cooperation*

**ACTIVITY** — Tentative Plan of Action and Planning for the Culminating Activity of the Seminar

**Procedure:**

1. In small groups of leaders belonging to the same zone, ask them to make a concrete tentative plan of action they could undertake when they return to their respective communities.
  - a. in relation to their members in their barangay
  - b. in relation to their barrio
  - e.g. their Foundation Day of the Christian Community
  - regular community worship

- c. in relation to their group as leaders:
  - 1) on-going formation and study
  - 2) regular meetings
- d. in relation to the parish
- 2. Reporting to the big group
- 3. Planning in the big group the culminating activity: Eucharist and Agape
  - a. *Eucharistic Celebration*: Let them choose the theme, the readings, hymns. Encourage them to prepare their prayer for the Prayers of the Faithful and the Shared Thanksgiving Prayer after Holy Communion.  
 Draw out also from them the beauty of offering something from the fruit of their own labor and toil during the offertory procession.
  - b. *Agape*: Explain the meaning of agape. It is love feast or meal of love, shared by all in the community. Each one provides for one's family, put together all the food and share with everybody. Those who can afford may bring more to share with those who have less or none at all.
  - c. *Happy-happy* or an impromptu program celebrating the Christian Foundation Day.

## FINAL SESSION

**EUCCHARISTIC CELEBRATION** — See Sample for this Celebration, page 76.

## AGAPE

## INFORMAL + TOGETHER + PROGRAM

*"In relating to others we must not be content with what they deserve. Love goes beyond this and looks to the good of the other person principally for that person's own sake and not for what we can get. Once love is forged between persons, a bond of unity follows. This is unity in common dreams, aspirations, values. This is how "community" comes about, i.e. unity in what is common: COMM-UNITY"*

*Luis Hechanova, c.s.s.r.*

## C. SPECIAL ACTIVITIES

### 1. THE EUCHARISTIC CELEBRATION

As the Eucharistic Celebration is the Community's expression of its highest worship rendered to our almighty God and loving Father while at the same time the sign of togetherness and bond of unity among brothers in Christ, it should be *well prepared and meaningfully participated*. It is the *PEAK POINT* of the various activities in growing towards this new Community and also the source of its power and strength to live in this renewed environs. Therefore, it follows that sufficient time and effort be provided to make these celebrations truly joyful and deeply enriching for everyone.

We give you here some Guidelines that may prove helpful in encouraging *ACTIVE, FULL and CONSCIOUS PARTICIPATION* as well as effecting a more meaningful and significant Celebration.

At the time of preparation all are invited to give suggestions as to the choice of the theme, readings, songs and prayers. The readers, song leaders, committees on preparing and decorating the place of the celebration are chosen as recommended by the group. Experience has taught us that the choice of the theme, readings, songs and prayers play an important part in rendering a much more meaningful celebration. If the homily is also developed in such a way that it brings out the unity of the whole, the impact of the message will be noted more clearly and remarkably.

Depending on the size and readiness of the assembly, a shared penitential rite may be introduced. Each participant is free to acknowledge his/her faults publicly, asking the rest of the group to join in begging God's mercy. It would run somewhat this way: *For the many times that I have been insensitive to the needs of others, Lord, have mercy*, which is taken up by the whole assembly repeating the words: *Lord, have mercy*. Another may continue saying: *For the times that I have hurt others by my impatience, Christ, have mercy*, and so forth, alternating: *Lord, have mercy* and *Christ, have mercy*.

Shared *Prayers of the Faithful* after the homily and *Thanksgiving Prayers* after Holy Communion are means of promoting active and joyful participation by the assembly. If the faithful have been advised before hand to prepare in this sharing, even if introduced for the first time, a good number of them could readily do this. •

The *renewal of the baptismal vows and the reconsecration* of one's life *to the service of God and neighbors* while holding lighted candles to be lit from a burning Paschal Candle can be a meaningful symbol of the significance of the occasion. However, this activity has to be explained well beforehand. Usually, this takes place after the homily to bring out the meaning of one's response to the Word of God.

*Communion under both species* has its own impact on the participants, provided, however, that this has been introduced in such a way that the faithful derive a deeper meaning and value from this activity.

The above suggestions are of course optional. The Team is reminded to adapt the Eucharistic Celebration to each situation.

**A GREAT DEAL of the beauty of the celebration WILL DEPEND ON THE PRESIDING PRIEST. He is expected to know his rubrics without being legalistic and to know his people without being paternalistic. The Eucharistic Celebration must be a Prayer of Joy and Peace, a moment of Reflection on the living Word and a bond of Unity. The external setting gives the tone, like the vestments of the priest, the flower arrangement, the way that the people sit around the table, the manner of praying by the priest (mechanical or spontaneous), the actions done in a hurry or with gentility. In a word: IT IS HERE THAT THE PRIEST LIVES HIS MINISTRY AS SHEPHERD AND SERVANT OF HIS COMMUNITY.**



## Structure of the Eucharistic Celebration

THEME: e.g. OUR RESPONSE TO GOD'S CALL

*Entrance Hymn*

*Greeting and Introduction*

*Penitential Rite — Shared*

*Hymn of Praise — "Glory to God"*

*Opening Prayer — maybe spontaneous by Celebrant*

*First Reading — e.g. Ephesians 5:1-2, 8-10, 13-14*

*Responsorial Psalm or Alleluia Verse or Intermediate Song*

*Gospel — e.g. John 17:20-26*

*Gospel Acclamation*

*Homily*

*Lighting of Candles from the Paschal Candle*

*Renewal of Baptismal Vows and Re-consecration of one's life*

*Prayer of the Faithful — Shared*

*Offertory Procession — All are encouraged to offer whatever they can: in money or in kind or a symbolic gift of self.*

*Offertory Hymn*

*Holy, holy, holy*

*Eucharistic Acclamation*

*Great Amen*

*Our Lord's Prayer — holding hands to signify oneness or raising hands in a gesture of supplication*

*Sign of Peace and Reconciliation*

*Lamb of God*

*Communion — under both species, if possible*

*Communion Hymn*

*Thanksgiving after Communion — Shared*

*Blessing*

*Final Hymn*

## 2. THE SACRAMENT OF RECONCILIATION

We have stressed in previous chapters the importance of the Sacrament of Reconciliation or Penance as an integral part in building up and in growing towards a new Community of Christians. It is a common observation that people in general are reluctant to receive this sacrament. However, as a result of the liturgical renewal especially with the introduction of a Reconciliation Service or Communal Celebration of the Sacrament, resistance to this joyful and beautiful celebration has notably decreased. Unfounded fears and undue apprehensions regarding this sacrament have been greatly minimized. The communal impact of the celebration motivates and encourages even hesitant persons and neophytes to this sacrament.

As in other (para) liturgical celebrations, the atmosphere or setting of the place is of considerable value. We suggest to place a small table in the center or conspicuous part of the room, with a crucifix, candles, flowers and some penitential color such as purple cloth or decoration. A green color which signifies hope can also be used. The Bible should have a prominent place clearly visible to everyone.

*Elements to be Considered in Preparing Reconciliation Services:*

1. The *theme* should be chosen in keeping with the occasion and relevant to the participants
2. The *readings, songs and prayers* are selected accordingly
3. The *prayer leader, readers and song leaders* are to be informed and prepared beforehand
4. The *place* for confession — The wishes of the penitents are to be respected, e.g. they could either choose between a dialogue confession or the confessional box. These places should be prepared.
5. *Neighboring priests* may have to be invited in time to cope with the number of penitents.

## Outline of the Celebration

**THEME:** e.g. RENEWAL OF OUR LIVES ACCORDING TO OUR VOCATION IN LIFE

*Opening Song*

*Greeting*

*Orientation:* The priest or any other person speaks briefly about the importance and purpose of the celebration and the order of the service.

*Opening Prayer*

*Celebration of the Word of God*

a. *First Reading — e.g. 1 Cor. 6:1-11*

b. *Responsorial Psalm or Alleluia Verse or Song*

c. *Gospel Reading — e.g. Lk. 15:11-24*

d. *Gospel Acclamation*

*Homily*

*Examination of Conscience*

*General Confession or Penitential Intercessions*

*The Lord's Prayer*

*Individual Confession and Absolution*

*Proclamation of Praise*

*Concluding Prayer of Thanksgiving*

*Sign of Peace or Reconciliation — optional, depending on the participants*

*Blessing*

*Final Song*

The New Rite of Penance gives several outlines for **Penitential Celebrations** which are gatherings of the Christian Community to hear the Word of God, inviting them to conversion and renewal of life. These Celebrations are *different from* the Celebration of the *Sacrament of Penance* or Reconciliation since there is no priest and no sacramental absolution of sins. They may be compared to our "Panimbahon" services where the lay-leaders gather their community and listen to the Word of God and offer their prayers.

The *purpose* of these Penitential Celebrations is to foster the spirit of penance and reconciliation in the Christian Community.

The *outlines* for such celebrations are the same as the ones given above with the exception of the individual confession and absolution.

### 3. PRAYER SESSIONS AND BIBLE SERVICES

Activities which keep the Christian Community's spirit alive and growing, help develop Christian attitudes and values, deepen and strengthen one's commitment to the Person of Christ and maintain the togetherness of the Community, are well-prepared and well-participated Prayer Sessions and Bible Services.

In the beginning the Team takes the responsibility of preparing and conducting these. As the leaders and members of the Community are being gradually initiated into these activities, the Team begins to withdraw. However, there may be still a need of some supervision and guidance from the Team from time to time.

**PREPARATION** of the Prayer Session and Bible Services.

Elements to be Considered:

- = The *theme* — should be chosen to suit the occasion.
- = The *participants*: for the leaders only or for both leaders and members — for youth and so on.
- = The *readings*: one or two readings? If there are two readings, the first reading should be from either the Old Testament or the Epistles and the second reading from the Gospel. The readings should be chosen according to the theme of the occasion.
- = *Songs and Prayers* are to be chosen or prepared to suit the theme and occasion too.
- = *Prayer leader, readers* and other leaders of the activity are to be chosen upon suggestion from the group.



## ACTUAL CELEBRATION:

- a. The room or place should be prepared in such a way that there is an atmosphere of quiet, and as much as possible, freedom from undue distractions.
- b. It has been found beneficial to have some symbols of prayer, e.g. an altar, a crucifix, picture or images of our Lord, our Lady or the Saints, (be selective in this. It is better to have no picture than to have one which might be distracting) candles and flowers. A dimly lit room may at times lend an atmosphere conducive to prayer and reflection, thereby, hopefully evoking generous sharing from the participants.

## STRUCTURE:

*Opening Hymn*

*Introductory talk or orientation*

*Opening Prayer*

*Readings from Scripture – May also be taken from the Sunday readings or according to the needs, purpose, theme, and liturgical season.*

*Psalm Responsory – or Alleluia Verse or Intermediate Song*

*Second Reading – Gospel*

*Gospel Acclamation*

*Silent Reflection or Homily or Hymn or*

*Shared Reflection – Each participant is encouraged to share his reflection on the readings but nobody is forced or compelled to share or speak. After 10-20 minutes the facilitator may summarize or clarify what has been shared.*

*Shared Prayers of Petition, Thanksgiving, Praise and Worship depending on the participants' willingness to contribute.*

*The Lord's Prayer – either sung or recited*

*Sign of Peace or Reconciliation – optional*

*Concluding Prayer*

*Blessing*

*Final Song*

*"The Church among us continues, alas, to be predominantly institution rather than people of God"*

*Horacio de la Costa, s.j.*

## D. LYRICS

### ENCOUNTER SESSIONS

#### *Session 1* — **IT'S A SMALL WORLD**

It's a world of laughter, a world of tears,  
it's a world of hopes and a world of fears.  
There's so much that we share  
that it's time we're aware,  
it's just one world after all.

It's just one world after all  
Get together one and all,  
live in love and joy and peace.  
It is God's own world.

There is just one moon and one golden sun  
and a smile means friendship to everyone.  
Though the mountains divide  
and the oceans are wide,  
it's just one world after all.

\* \* \* \* \*

#### *Session 2* — **I'M UNIQUE, I'M ME**

Ref. Just who am I, oh would you like to know?  
The Lord alone can say, for He made me  
that way.

For my task in life, I am I,  
I'm unique, I am me.

1. He had me in His mind from the start  
and He poured in the love of His heart,  
Gifts and talents just my own  
I'm unique because I am me.
2. In this world my place is my own  
and in it the seeds I have sown.  
Deeds and words to make or mar,  
all my own because I am me.

3. Since that only I can give  
will encourage another to live.  
Somewhere, someone meets the Lord  
through me because I am me.

\* \* \* \* \*

*Session 3* — **WHAT A BEAUTIFUL COUNTRY**

Ref. What a beautiful country  
which we are livin' in  
if only we can share and care enough  
no one's gonna be sad.

There's enough for everyone's need  
but not for everyone's greed.  
Everybody should have a part  
to have a brand new start.

So let's unite and clean up  
all the wrongs we do.  
Let's start a new life  
it all depends on you! you! you!

\* \* \* \* \*

*Session 4* — **IKAW**

Ikaw ang aking panaginip  
Ikaw and tibok ng dibdib  
Puso'y umiibig, dingging umaawit  
Tinataghoy ay pag-ibig.

Ikaw ang ligaya sa buhay  
Sa piling mo'y walang kamatayan  
Puso ko'y nangumpisal,  
sa Birhen dalanginan  
Na ang pangarap ko'y ikaw.

*Session 5* — **SUNRISE, SUNSET**

Is this the little girl I carried  
Is this the little boy at play  
I don't remember growing older when did they  
When did she get to be a beauty  
When did he grow to be so tall  
Wasn't it yesterday  
When they were small

Sunrise, sunset, sunrise, sunset,  
swiftly flow the days  
seedlings turned overnight to sunflowers  
blossoming ever as we gazed

Sunrise, sunset, sunrise, sunset  
Swiftly fly the years  
One season following another  
Laden with happiness and tears.

\* \* \* \* \*

*Session 6* — **NO MAN IS AN ISLAND**

No man is an island,  
no man stands alone.  
Each man's joy is joy to me,  
each man's grief is my own.  
We need one another  
so I will defend  
each man as my brother,  
each man as my friend.

I saw the people gather,  
I heard the music start,  
the song that they were singing  
is ringing in my heart.



No man is an island,  
no man stands alone.  
Each man's joy is joy to me,  
each man's grief is my own.  
We need one another,  
so I will defend  
each man as my brother,  
each man as my friend.

\* \* \* \* \*

*Session 7* — **THEY'LL KNOW WE ARE CHRISTIANS**

1. We are one in the Spirit  
we are one in the Lord. (repeat)  
And we pray that all unity  
may one day be restored.  
*Refrain:*  
And they'll know we are Christians  
by our love, by our love.  
Yes, they'll know we are Christians  
by our love.
2. We will walk with each other  
we will walk hand in hand. (repeat)  
And together we'll spread  
the news that God is in our land.
3. We will work with each other  
we will work side by side. (repeat)  
And we'll guard each man's dignity  
and save each man's pride.
4. All praise to the Father  
from whom all things come.  
And all praise to Christ Jesus  
His only Son.  
And all praise to the Spirit  
Who makes us one.

— **WE SHALL OVERCOME**

1. We shall overcome, (2x)  
We shall overcome one day  
Oh, deep in our heart  
I do believe,  
we shall overcome one day.
2. We shall build the world (2x)  
we shall build the world this day.  
Oh, deep in our heart  
I do believe,  
we shall build the world this day.
3. We shall live in love (2x)  
we shall live in love all day.  
Oh, deep in our heart  
I do believe,  
we shall live in love all day.
4. We shall all be one (2x)  
we shall all be one some day.  
Oh, deep in our heart  
I do believe,  
we shall all be one some day.

\* \* \* \* \*

*Session 8* — **I OWE THE WORLD A SONG**

If I have strength, I owe the service of the strong,  
If melody I have I owe the world a song:  
If I can stand when all about my post are falling  
If I can run with speed when needy hearts are calling,  
And if my torch can light the dark of any night,  
Then I must pay the debt I owe with living light.

If heaven's grace has dowered me with some rare gifts;  
If I can lift some loads no other strength can lift,  
If I can heal the wound no other hand can heal;

If some great truths the speaking skies reveal  
 Then I must go a broken wounded thing,  
 If to a wounded world my gifts no healing bring.  
 For any gift God gives to me I cannot pay,  
 Gifts are most mine when I give them most away.  
 God's gifts are like His flow'rs which show  
 their right to stay.  
 By giving all their bloom and fragrance away.  
 Riches are not gold or land, estates nor marts.  
 The only wealth there is, is found in human hearts.

\* \* \* \* \*

### *Session 9* — **HOW MANY BRANCHES**

1. How many branches still cling to the vine  
 without their share of its life.  
 How many men still pray to their God  
 with hate in their heart like a knife.  
 How can the nations be drawn unto peace  
 until we all cease our strife.  
 Chorus: Our lives free from sin, must change  
 from within.  
 Our lives must change from within.
2. How many times have men turned aside  
 their faces in shame tried to hide.  
 How many years will it take till we know  
 the hurt we cause in our pride.  
 And why can't we learn deep down in our heart  
 that Christ has already died. Chorus
3. Why can't we sing a song filled with love  
 a spirit no money can buy.  
 Why can't we have a world without hate  
 so no one has to die.  
 Why can't we find somewhere in our lives  
 the courage we need just to try. Chorus

## LAY LEADERSHIP ENCOUNTER SEMINARS

### 1. YOUR CALL RINGS IN US ALL

Refrain: A torch we carry high,  
O Lord over land and sea.  
It beams its message fair,  
Till all men in your honor cry,  
Alleluia.

1. Your call rings in us all.  
Your messengers are we.  
To bring the light that all  
in darkness now may see.
2. Your choice binds us to you,  
We thank you for your trust,  
O give us strength of soul,  
Oh thrill us through and through.
3. O Lord, let us find joy,  
In serving you on earth  
and may we never fail  
to follow you on your way.
4. We have but one desire;  
that all may come to know  
the one for whom they long.  
The great and the unknown God.
5. May all anew in you  
find light and life and warmth,  
May all with love for you  
be filled in life and death.

\* \* \* \* \*

### 2. FOLLOW CHRIST AND SERVE THE WORLD AS HE DID

Follow Christ and love the world as He did  
When He walked upon the earth.  
Love each friend and enemy as He did  
In God's eyes we have equal worth.



Follow Christ and serve the world as He did;  
When he ministered to everyone.  
Serve each friend and enemy as He did;  
So that the Father's will be done.

He said: "Love each other as I loved you;  
By this all men will know you are mine.  
As I served you so must you do,  
This new commandment I assign."

\* \* \* \* \*

### **3. EACH MOMENT OF LIFE**

1. Each moment of life speaks of one ever faithful  
We know God is Love and forever will be  
We find in each other the love of the Father  
and in every creature the joy of the Lord  
for each grace and blessing for all we are sharing  
with joyful thanksgiving his praises we sing.

Refr. And this joy that God has given  
we will share with others too  
that's the way to thank the Master  
and to make it ever new.

2. That all of our lives have been planned by the Father  
and what is his will but to make us His own.  
He sends us through sorrows more glorious tomorrows  
God's will is a treasure that makes us His own.
3. Each moment of life speaks of one ever faithful  
We know God is love and forever will be  
We find in each other the love of the Father  
and in every creature the joy of the Lord  
for hearts truly given may everywhere listen  
to sounds of creation that cry out My Lord, My Lord .....

#### **4. TANAN MAGKASADYA**

Ref. Tanan magkasadya , tanan mag-alamba  
tanan magabuylog.

Tanan magkasadya, tanan mag-alamba  
tanang sa Dios magahigugma.

1. Sa mayab-ok nga dalanon,  
kita magpanglakaton.  
maulan man o mainit,  
may paglaum gihapon.

2. Sa aton kautorang,  
kita nagahigugma.  
Ini buhat nga Kristiano  
Paghidaet ang dala.

\* \* \* \* \*

#### **5. HOW GREAT IS YOUR NAME (PSALM 8)**

1. How great is your name for those who will read  
Where it's written all over the sky,  
Where the stars sing your praise,  
Sing your name many ways,  
or the eagles that fly with the clouds on high.  
While the mountains declare,  
I am Lord everywhere!  
In the wild restless sea  
That is shouting of me.

2. How clear is your voice for those who will stop,  
to hear what you have to say.  
It is heard in the breeze as it rustles the leaves,  
or the raindrops that spray on a grey stormy day,  
But the heart hears it best when the mind is  
at rest  
And the stubbornest will is surrendered and still.

3. How lovely your face for those who will see,  
Where it's found on earth ev'rywhere.  
In the glance of a child,  
of a mother so mild,  
In a sinners despair or a saint that's in prayer.  
In every person we meet, in a crowded city street.  
We can see where your face  
Is in the whole human race.

\* \* \* \* \*



IS  
RECONCILIATION  
AND  
SHARING

*"To be a christian means to be fully human and to be engaged in building a community of love"*

*Gregory Baum*

## CLOSING REMARKS

It is painful for a mother and father when their child seems to push them away and says: *Mom, I am now big enough to comb my hair myself.* Growing up is always painful. The child feels a new dream stirring in him and wants the freedom to catch it. The crucial dilemma will be how much the parents will encourage their child in the pursuit of his dream, and help him to see and choose between fake and genuine in his dream.

Of course, also the parents have their own dreams about their child. All leaders have dreams of a future for their subjects. The mayor dreams of a better town, the priest of a more active parish, the teacher of brighter pupils, and the bishop of a collegial diocese. But children and servants and pupils and ordinary people and simple priest also have dreams of a new future. The big dream for all is how to put them all together. And the immense pain is that so often instead of growing up together in catching part of that big dream, we grow more and more apart and deflate all dreams.

This small book is only one small step in growing up together towards a more mature community. **The test of genuine leadership** today is not in the use of brawn or muscle to build up a new city of stone and steel, but in the art of **rallying the hearts of people to build up in never ending new ways the beauty of each person.**

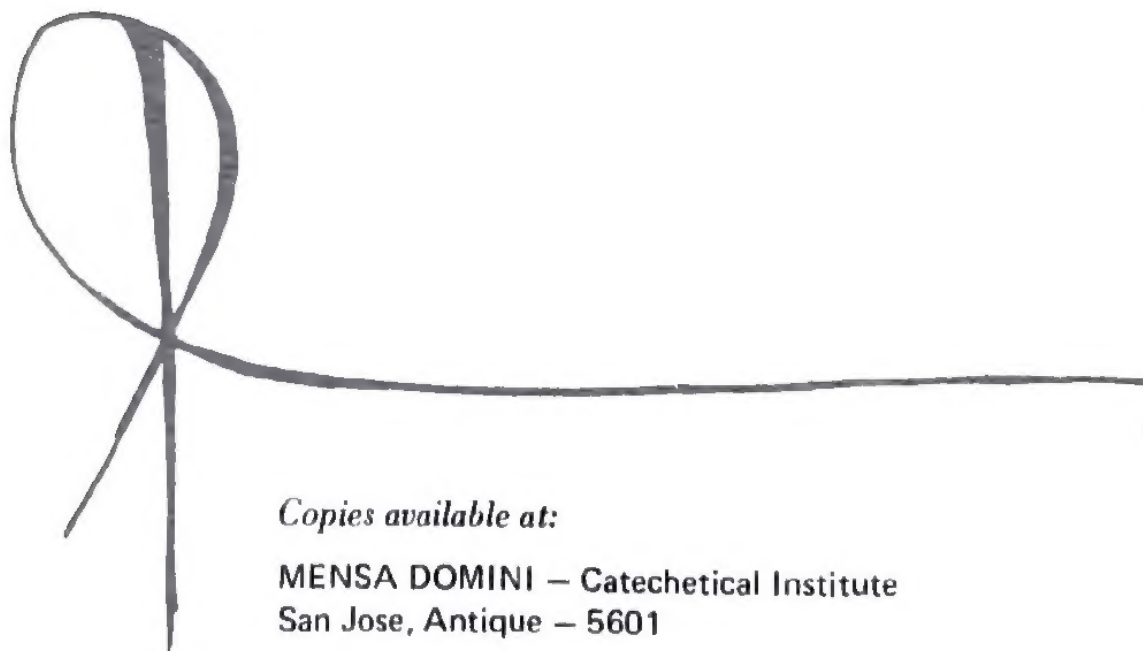
We have written from our heart and from our experience. We have told you what we have done so far and why we took these steps. Not like a handbook with fixed rules, but more as a gentle light to guide us on and discover what next step to take. We cannot tell you what this next step will be. This will depend on how fast we can throw off our mantle of paternalism and clericalism, and grow up together towards responsibility for all. By then, maybe that you will write about the next step.

And so this book like all books, has an end. But the dream about all of us together in a New Community of Reconciliation and Sharing, never ends.









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